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Calvinist Contact

An independent Christian weekly

September 23, 1988 / 44th year of publication / No. 2133

Seminary loses university connection and money over academic freedom

Robert VanderVennen

TORONTO — St. Augustine's Seminary is losing its academic connection with the University of Toronto, and the government money that comes through the university, because it requires standards of Christian faith and life of its professors, requirements the university considers inappropriate.

The nub of the problem is that the university doesn't understand or accept the idea of teaching from a religiously committed viewpoint, says the Rev. Dr. Attila Miklochazy, S.J., Dean of Studies at the seminary. All of St. Augustine's students are aiming for ordination in the church. The university does not see the difference between its Department of Religious Studies, which says it offers objective, value-free studies, and doctrinally-committed theological studies which bring students to ordination, says Mikloshazy.

St. Augustine's is connected to the University of Toronto through the Toronto School of Theology (TST), a federation of seven theological colleges affiliated with the university. This connection means that students at these colleges receive degrees granted "conjointly" by the university and the colleges, and that the colleges receive some government funding. The amount of funding, however, is only one Basic Income Unit (BIU) per student, the same that universities receive from the government for the first-year students.

Financially St. Augustine's stands to lose $200,000 a year. However, it hopes to recover half that amount by direct application to the Ontario government, which was the arrangement before TST's affiliation with the university.

Charter gives degree-granting authority

The seminary has its own government charter to grant the Master of Divinity degree, which it will continue to do without university participation. Through affiliation with St. Paul University in Ottawa, the St. Augustine's students also receive the pontifical degree of Bachelor of Sacred Theology. The seminary is accredited by the Association of Theological Schools.

See **PROFESSION** — p. 2.

Thinkbit

Try praising your wife — even if it does frighten her at first.

From: *Stories and Anecdotes*

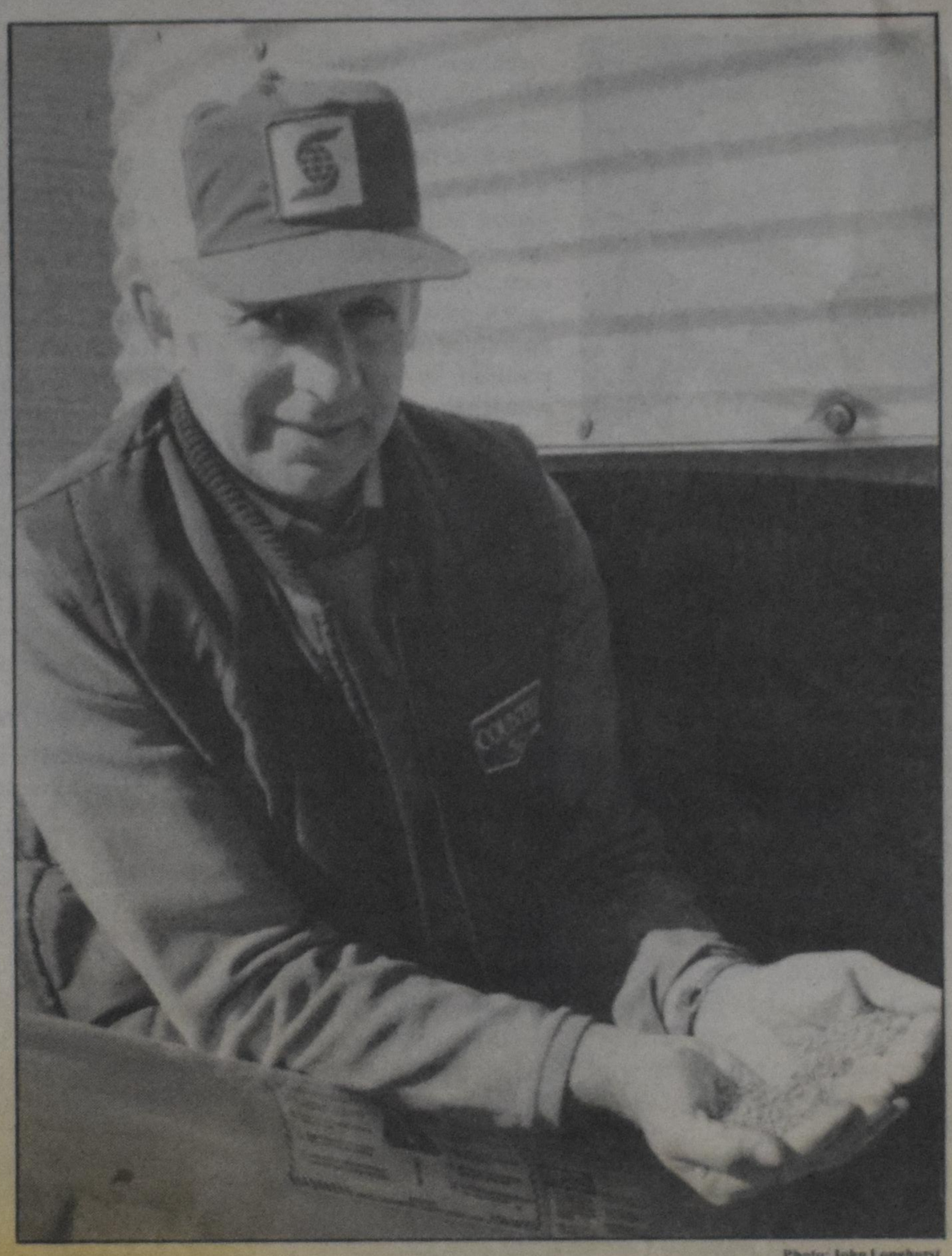


Photo: John Longhurst

Manitoba farmer Ed Cornelson inspects his 1988 harvest.

Mennonite farmer gives land a "sacred rest"

John Longhurst

WINNIPEG, Man. (MCC) — The image is familiar to Canadians: A farmer on one knee in a field of stunted grain, watching the dusty soil blow through the fingers of his cupped hands. The drought of 1988 has hit prairie farmers hard.

Ed Cornelson knows that image well. He watched the crops on his 800 acre forage and grain farm wither in the hot southern Manitoba sun this summer. His farm, located 15 kilometres southwest of Morris, Man., yielded only 10 bushels of grain an acre this year — it normally produces 30 to 40. "This is our worst year ever," he says.

If he's lucky, he might be able to pay most of his expenses. But he won't get a salary.

The irony of this year's drought is that it hasn't hurt everyone. While Cornelson and hundreds of other farmers in souther Manitoba watched their livelihood die, a few farmers in other parts of the province will have bumper crops. "Some farmers are having "their best year in five years," he observes. "For the rest of us, it's never been so bad."

There's no bitterness in his voice. Cornelson, 52, a member of the Fort Garry Mennonite Fellowship in Winnipeg, has seen the ups and downs of life during a lifetime of farming. "Farming is just like life," he muses. "It's not always abundant. Sometimes it's very lean. This is one of those times."

Three years of alfalfa

It could have been worse. In early spring devastating wind storms blew tons of precious top soil from many fields in southern Manitoba. But Cornelson's field was spared. He kept his soil because he plants alfalfa, a forage crop which strengthens the soil, on a rotating basis on 20 per cent of his farm. Its extensive root system holds the soil in place. "It's the number one crop to plant if you're concerned about soil preservation," he says.

But not if you're concerned about making money. Alfalfa normally sells for much less than grain, although the price has risen this year to meet the demand for hay for cattle. But Cornelson willingly pays the price, even though few of his neighbours do. "It's my way of practising the biblical concept of letting the earth rest," he says, referring to the Old Testament command to observe a "year of jubilee" every seven years, during which the land would be allowed to have a "sacred rest" for a year.

See **PRAIRIES** -- p. 2.

Reformed businessperson appears in government free trade ads

Marian Van Til

LONDON, Ont. — In recent weeks, you may have found Hank VanderLaan's boyishly handsome face looking out at you from an 11-inch by 2-column External Affairs-sponsored free trade ad as you read your daily newspaper or C.C.'s Dutch section.

Photo: External Affairs Canada

Hank Vander Laan: "We will survive free trade nicely."

Why is this Reformed businessperson, who is the owner and president of a waste water disinfecting company, positive enough about Canada-U.S. free trade to allow virtually the whole country to know where he stands on the issue?

Vander Laan begins his explanation by noting that his London, Ont.-based company, Trojan Technologies Inc., "does a lot of exporting." The company makes water treatment devices that range from $400 home models to $7-million commercial/industrial systems.

See **FREE TRADE** -- p. 2.

In this issue:

Betrayed looks at racism in America Cinema summaries .. p. 8
Casper Vanderiet concludes our education on Gothic cathedrals ..... p. 10
The *Psalter Hymnal*, a labour of love, contributes to modern hymnody ..... p. 11

News

Profession of faith vital to appointment

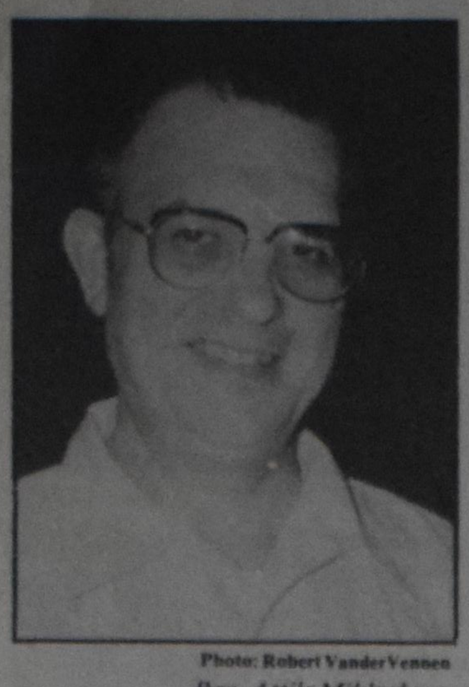


Photo: Robert VanderVennen
Rev. Attila Mikloshazy

... Continued from page 1.

This issue came into focus as a result of some problems St. Augustine's had in 1984 when two of its professors resigned "with some prompting by the Archbishop," as Dean Mikloshazy put it. The university doesn't like the church to fire professors, which is how it understood that action. But the priest-professors have a primary commitment to the church, says Mikloshazy. They are appointed to their seminary positions by the Archbishop, who is also by statute chancellor and chairman of the board of the seminary, and their profession of faith is vital to their teaching.

The hiring and firing of professors is in the hands of the individual colleges, but since 1984 the university Faculty Association (which acts somewhat like a union in protecting the interests of the faculty) has insisted that the theological colleges abide by university-wide dismissal rules. St. Augustine's says it cannot do this because it is under Canon Law of the Roman Catholic Church.

All the other members of TST have expressed grave concern about signing the statement on hiring and firing practices, says Mikloshazy, but all have signed. Some of the other member colleges also have pastor-training programs. The other Catholic colleges which are TST members, Regis and St. Michael's, do not have pastor-training programs included in the TST relations.

Tenure gives room to challenge views

The university grants tenure to its professors so they will be free to question and challenge traditional viewpoints, says Dr. Paul Gooch, an evangelical protestant Christian who as Associate Dean of the university's School of Graduate Studies represents the university's position. The only acceptable reasons for dismissal of a tenured professor, says Gooch, are persistent neglect of duty, demonstrated incompetence or gross misconduct. The university's position is that a professor may not be fired for change of religious belief. In that sense the university is religion-blind.

St. Augustine's continues to be a member of TST. Its students have many advantages through that membership, including access to many TST courses, use of the university libraries and ecumenical contacts. A disadvantage is that they need to travel every day to the downtown campus from their own spacious and beautiful campus overlooking the Scarborough Bluffs at Brimley and Kingston Road in Scarborough.

The whole issue may not yet be settled because in 1989 TST and the University of Toronto are due for a five-year re-evaluation and renewal of their relationship. Criteria for faculty appointment and dismissal are likely to be among the matters on the table.

Prairies were overworked

... Continued from page 1.

Cornelson's way of giving his land a "sacred rest" is to plant alfalfa on part of his farm for three years, instead of the more demanding grains. After three years he then plants it on a different part of the farm.

As a result, he kept his soil in spring. Why don't other farmers do the same? Cornelson thinks that it's because of economics — farmers need to grow crops that sell for the highest price to pay their debts. "For years and years we have been encouraged to grow as much as possible as fast as possible," he says. Land was never given a chance to rest. As a result, he says, "we raped the prairies."

It's time, he thinks, to stop and take a look at the problems facing farmers and ask: "How did we get here, and how can we get out of it?"

Building bridges important

Through the MCC Ministry to Farm Families, sponsored by MCC's Manitoba office, Cornelson helps to create forums where those questions can be asked. "We aren't here to sell a specific way of living on the land," he states. "We want to seek out community wisdom."

Previous meetings around souther Manitoba have been "successful beyond our expectations," he says. People from various professions, not just farmers, meet to talk about community concerns. Cornelson and other Ministry to Farm Families committee members then arrange for resource people to come to the community to address their concerns. Resource persons have included people from the Department of Agriculture, counsellors who talk about dealing with stress, financial advisors, lawyers and accountants.

"The purpose of the meetings is to help the community to help itself," says Cornelson, "to build bridges between isolated people. No farmer should be left alone while combining two bushels of grain an acre — it's too easy to give in to depression and bitterness."

In the meetings farmers learn that it's OK to be in trouble, that losing a farm is not "the unforgivable sin." "It's not a measure of man or woman's self-esteem," Cornelson shares. "You're not a bad person because you had a bad year."

He expects the big theme at this year's meetings to be the drought. Farmers will also want to know which varieties of corn and grain can best withstand the heat and limited amount of rain.

Free trade

... Continued from page 1.

It is the responsibility of External Affairs to present Canada to the world, encouraging positive relations between it and other countries. One of the most effective ways to do that is via trade and the exchange that goes on as part of business interaction.

So External Affairs Canada is aware of companies like Vander Laan's which have developed innovative technology and have already done a great deal of exporting to the U.S. and Europe.

In the ad, Vander Laan says: "We started ten years ago with just two people and an idea. We knew then that our main market was going to be the United States. What I would say to other people like myself is: you might be pleasantly surprised to find that, if you're willing to risk it, you can be very competitive in the United States, provided you do your homework and you work at it very diligently."

The ad concludes with Vander Laan asserting that free trade "depends a lot on the confidence we have as individuals, businesses and organizations." With that self-confidence, he thinks, "we'll do very well with free trade."

Vander Laan hopes that Canadians, who have become known for, if anything, their self-deprecation, will summon that kind of confidence in their abilities.

A matter of principle

Vander Laan was not paid for doing the ad. He discussed the matter with some of his 40 employees and having decided to go ahead, maintained editorial control of what went into the ad.

"I'm not a [trade minister] John Crosbie fan," he says. "I didn't just say yes; but we think it's probably the right thing. The public has heard the political and media points of view, but the people already involved in trade with the U.S. haven't really been heard from."

Interestingly, Vander Laan's own company may not particularly benefit from freer trade. Current U.S. tariff rates in his industry are relatively low. If Canada lowers its tariffs, Americans in that industry will become more competitive. But that doesn't scare him. And as a matter of principle, Vander Laan believes that to view the issue merely in terms of its effect on *his* sector is "very short-sighted." Businesspeople — especially Christian businesspeople — have a responsibility to look at the broader picture, he believes.

He wishes that grape growers and others in agriculture, for instance, would see that broader picture. "I empathize with the farmers and grape growers," he admits. But "people become used to protectionist measures. They become used to that crutch and feel insecure without it." However, they should realize that "they will be able to export to a huge market." And they should look, he says, at the positive effects on Canada as a whole.

Vander Laan will not win friends in certain sectors when he says, "I think that ultimately, barriers of any kind ought to come down. Protection, subsidies, should always be short term." He likens the concept to parents "subsidizing" sons or daughters who are college students. The students know that after a certain period, they will be expected to make it on their own, "though some of them don't like that."

Vander Laan's emphasis on working hard to compete does not come across as the stereotypical "hardnosed" wealthy businessperson's approach. "I'm not saying it's going to be easy," he says, reflectively, "[Government protection of industry] is like people being on welfare indefinitely. It's hard to get off."

No sell-out

In answer to free trade opponents who say Canada will sell its cultural soul if the deal is approved, Vander Laan has two reactions.

The first is: "If our cultural identity is lost that easily, I say lets get rid of it." The second is: "If we continue the kind of protection some people are vying for, we *will* sell out. We have to take our place in the world market while we have the best chance." Without the free trade deal, that won't happen, however, because "Canada has more protectionist policies now than most Western nations. We're already saying to less developed nations, 'You can't have our technology, we need it ourselves.' It offends me that we keep on being that selfish."

Use foresight

Canada would be putting itself in a bad position if it failed to ratify the pact, Vander Laan thinks. "When we decide it *was* a good idea, just wait and see what will happen. Legislators [in the U.S.] will probably dig in their heels. It's not much of an issue there now, but it will be then because the protectionists that are there will fight it."

Something that hasn't been stressed much, even by the government (which hasn't handled the issue "all that well"), is that opening a market which Canadian secondary manufacturers can take advantage of will mean "a huge market" for them in the U.S. and lower prices for Canadian consumers.

As C.C. spoke to him, Vander Laan was preparing for a business trip to England, the

continued on page 3 ...

Free trade

... continued from page 2.

Netherlands and West Germany the next day. Despite the good business he does in countries like those, he states, "The U.S. is by far the most open and receptive market in the world, and receptive to new ideas. It's a nice country to deal in."

Canadians should finally overcome their collective inferiority complex and show the world what they can do, thinks Vander Laan. "I'm proud to be a Canadian," he concludes, "and I think we'll survive this very nicely."

Calvinist Contact makes a nice gift. Why not surprise someone today?!

Remedy against the effects of crime

Bert Witvoet

ST. CATHARINES, Ont. — At their annual general meeting on Sept. 12, a Niagara ministry to criminal offenders and their victims adopted the following mission principles:

"We believe:

*that our faith calls us to express God's love to all people, and especially to those who are suffering the consequences of criminal activity; and that every person has intrinsic value independent of lifestyle and actions.

*that crime finds its roots in social, familial and spiritual malaise, and that since crime comes out of the community, the community needs to be encouraged to assume its responsibility both for what happens in its midst, and what happens to offenders and their victims.

*that victims of crime are vulnerable, experience pain, and need understanding and healing in their lives; and that families of offenders are among those victims.

*that reconciliation and re-integration into society are less difficult for the offender when s/he is upheld by a caring community and supportive individuals.

*that crime is not only laws broken but also harm done to people. A Christian Connection attempts to 'be there,' that God, the eternal Creator and Recreator, may undo the harm, bring his peace to the rebellious, and heal their hurts."

Portrait of a lady

(Christian life in Israel)

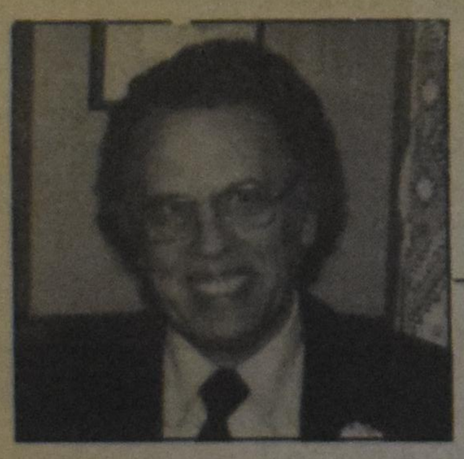
A portrait mosaic of an unknown woman of the secon century CE was uncovered in last season's excavations at Tsipori (Sepphoris) in Lower Galilee. The nearly life-size portrait is depicted in tiny mosaic stones, with cheeks in four shades from flesh colour to rouge. It is the sole human likeness in the large, six by five meter mosaic floor, which also contains depictions of Dionysus and other gods of Greek mythology.

The mosaic is the central feature of what was a large ground-floor reception room in what is assumed to have been the official residence of the Roman governors of Galilee in the second and third centuries CE.

The dig is a joint project of the Hebrew University of Jerusalem and Duke Universitv (Durham, North Carolina).

At the end of the second century, Tsipori was the most important city of Galilee, a Roman administrative centre, and seat of the Sanhedrin. There was also a sizeable Christian community.

Though not mentioned in the New Testament, an early apocryphal tradition identifies Tsipori as the home of St. Ann, mother of the Virgin Mary.



In and around the workplace

The Christian call for an unlawful strike

Ed Vanderkloet

Not all strikes are the fault of "villainous" unions and "never-satisfied" workers. Some strikes are unavoidable in today's labour relations structure. Some are even necessary. I'll go one step further: sometimes an *illegal* strike is a God-given duty. That may sound incredible, but I'll give a vivid illustration of that from personal experience.

In Canadian labour law (unlike in the United States) it is strictly illegal to go on strike while there is a collective agreement in force. Only when the agreement has expired and the negotiations for a new one have broken down is it lawful to strike. This bar on strikes *during* the contract is an excellent provision, although it can and should be improved upon. (About that I will write some other time.)

Yet, many years ago, the Christian Labour Association of Canada (CLAC) was only a hair's-breadth away from declaring an illegal strike. The company involved was a small trucking firm. Its equipment was in a poor state of repair and the drivers increasingly complained about faulty steering and failing brakes. Repeatedly, we brought this problem to the attention of the management but all we got were promises that the trucks would be fixed as soon as possible. However, nothing happened and the rickety old trucks posed a real danger not just to the drivers but also to the public.

What could CLAC do? The government's safety regulations for road transport were vague at best (they have greatly improved since) and the inspectors we called in shrugged their shoulders. Finally we issued a stern warning to the company that, unless the equipment was immediately repaired, we would pull the drivers off the job and declare a strike. We felt we had no choice even though the strike would have been illegal.

Fortunately, our threats produced the desired result. The trucks were overhauled, some new equipment was purchased and the problem was solved.

I am citing this example to show that strike action is sometimes allowed and even required. In this particular case (which admittedly is an extreme example), to keep on working would have been irresponsible and un-Christian. The strike might have been illegal but when the choice is clear, one must be more obedient to God than to man.

Next month I will outline two cases in which CLAC actually went on strike.

Ed Vanderkloet is executive secretary of the Christian Labour Association of Canada.

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Editorial

God at work in Jamaica and the rest of the world

An Evangelical Press Service story reports that U.S. theologians are of the opinion that the drought that has taken hold in many parts of their country is probably not a judgment from God. It's interesting to follow the reasoning.

Dr. Charles Aling, professor of history at Northwestern College in St. Paul, Minn., believes that God no longer deals so much with nations today as with individuals. If that is true, then, indeed, it is hard to explain natural disasters as God's judgment, since He would not likely punish a whole nation for the sin of one individual somewhere. We believe this notion of individualism ought to be challenged.

Dr. Millard Erickson, dean of Bethel Seminary (Baptist General Conference) thinks that not every case of drought in biblical times was seen as a form of punishment. However, he is willing to see the present drought as a form of judgment on our unwise treatment of the creation. We like what the dean is saying so far. But then he adds, "We can't know why these things happen. Perhaps there are people who because of drought will come to know the Lord who wouldn't otherwise. The eternal value of one soul is far greater than temporal prosperity, but I have no way of knowing all the effects of a situation."

Here comes the individualism again. We have a hard time comparing the value of one soul with the effects of a drought which devastates the environment and kills off much animal and plant life, not to mention the suffering on human life. All for one soul? Somehow, this reasoning makes God look too small. God did not send a flood, for example to save eight souls. He sent a flood to punish all the others!

Dr. Arnold Hustad, associate professor of theology and philosophy at St. Paul Bible College (a Christian and Missionary Alliance school) sees the drought more as a curse resting on creation because of original sin. "It's part of living in an evil world. Jesus says it rains on both the righteous and the unrighteous. Nature doesn't discriminate between the two." This position seems to remove the drought from any present-day actions of our society. "Original" sin originated in the Garden of Eden, and feels more like a condition we are in than like something for which we are responsible.

God's long-range goals

Dr. Jim Allen, chairman of the pastoral studies department at North Central Bible College (Assemblies of God) believes that God works with long-range purposes. "We are so prone to looking for quick remedies in our culture; God works with eternal values in view. His ultimate purpose is conforming us to the image and likeness of his Son." His answer does not probe so much the cause of disasters as the way God may use them in his long-range plans. The acts of God are taking on greater dimension here. We are more comfortable with his view.

Dr. Stephen Stohlman, director of the Oswald Hoffmann School of Christian Outreach at Concordia College (a Lutheran school) believes that the Old Testament view of "drought being caused by God and at specific times being a judgment of God is not necessarily incompatible with looking at drought today through meteorological studies and giving all kinds of naturalistic, scientific explanations ... Simply because we can discern the mechanism He uses does not mean that God is not acting." Stohlman believes that any kind of natural disaster is to be understood as a time for the man or woman of faith to re-examine his or her relationship with God. Stohlman points out that Job never got an answer to the question, "Why?"

Stohlman's views come perhaps closest to how we would like to view our natural disasters. At present, Jamaica is trying to come to terms with the horrendous devastation that hurricane Gilbert afflicted in a matter of hours. We don't dare say with Aling that God is not dealing with Jamaica as a nation. That does not mean that Jamaica is more wicked than other nations that surround it. God is also dealing with us as nations as we are called to respond to the needs of our Jamaican neighbours.

Erickson would have us think in terms of the value of a soul as we contemplate the disaster in Jamaica. Somehow that does not fit a God who is concerned about the whole creation and who has so many irons of purpose in the fire at any given time that we must refrain from trying to single out one.

Are the Jamaicans helped by Hustad's notion of original sin and that God pelts rain and blows air at speeds of 200 kilometres an hour in a non-discriminatory fashion on the righteous and unrighteous Jamaicans?

Jesus in Jamaica

Both Allen and Stohlman see natural disasters as an opportunity for people, which includes individuals and groups of individuals like families and nations, to re-examine their lives and turn to God. Stohlman makes an apropos and comforting statement which was meant for people suffering from the drought but which becomes even more relevant to Jamaicans suffering from the effects of a hurricane: "The biblical account of Jesus calming the storm doesn't guarantee that Jesus is going to remove the storms from our life, but when there is a storm, Jesus is in the boat with us. He doesn't leave us alone."

As aid is pouring in from various parts of the world (a Jamaican consular official in Toronto was saying that the local response was overwhelming), Jamaicans may experience part of Jesus' presence in their island boat by looking at gifts of love from abroad. For inasmuch as we have given aid to Jamaicans in need, we have done it unto Jesus in Jamaica. And that perhaps ought to be our main focus on droughts and hurricanes, rather than contemplating the value of souls and the reasons why God sends disasters.

BW

Letters

Toronto prices exile couple

Your article on Toronto house prices (Sept. 2) drove home the crisis situation in Toronto, with the fact that couples with even a good income cannot get into the home-buying market, because they simply cannot get a big enough down payment ($55,000), so the monthly payments are kept at an affordable level.

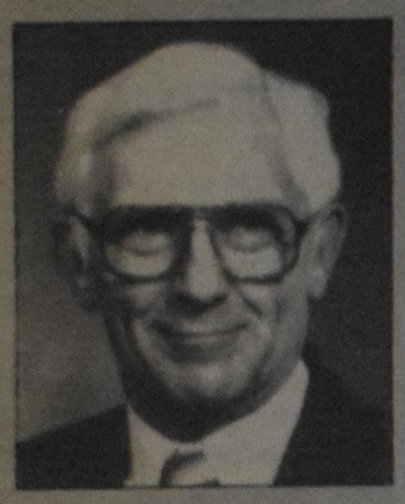
Couples find themselves locked into the rental market, which is already tight (due to rent controls), making it difficult for others to get into the rental market unless they can afford $800-$1,200 per month just to start, and perhaps $600 for a basement apartment. We are paying about $600 for a two-bedroom apartment at the time of this writing, but that figure is lower because of rent controls.

Naturally, these high rents make saving up money for a down payment a real challenge, if not impossible. We managed quite well, otherwise, having grossed $40,000 last year with two incomes. But if we were to stay here, we would have to forego home ownership and stay in the rental market, and perhaps in 30 or so years retire to a more modestly priced community on a meagre pension.

And so, by the time this letter is printed, we will have moved to where homes can be had for around $60,000 and up (i.e. "fixer-uppers") instead of around $200,000 to $250,000!

Bob Wierdsma,
no longer Weston, Ont.
now Peterborough, Ont.

SKYLIGHTS/WILLIAM R. RANG



"We attend numerous meetings, show up everywhere to be involved in Kingdom building, but do not have time to meditate."

"Only one thing is needed"

My uncle Jacob was in many ways a most remarkable man. Long after his wife had died and his children had left the house — except for one unmarried daughter who had taken it upon herself to look after him — I once found him in his living room studying the Russian language.

He considered himself the last of the Mohicans, having outlived his brothers and sisters in spite of the fact that he had retired at a rather early age due to heart problems. Yes, he had studied and read the Word of God in many languages and since he had time on his hands, he now wished to read it in Russian. No, he had not been a man of great learning. He had worked in an office as a clerk, lived in a very simple home, and did not consider himself different from other folks.

Yet different he was. I remember that years earlier I had stayed at his place during holidays. Daily he would sit on a wooden bench just outside the kitchen window, smoke his pipe and do nothing. But that was only the way it looked. In fact, he was intensely busy. On that bench he meditated daily with the Bible on his lap.

We are too busy for such idleness. We run and slave more than eight hours every day. We're Kingdom workers. We attend numerous meetings, show up everywhere to be involved in Kingdom building, but do not have time to meditate. In fact, it may well be true that we do not even know what it means to meditate.

The apostle Luke tells us of two sisters. The one was much like you and me. She ran; busy in the kitchen. Then she dashed outside to pick flowers; then it was time to set the table. Back to the kitchen again to make sure that the potatoes did not burn.

"Martha, Martha," Jesus said.

In the meantime the other sister appeared to be lazy. She sat in the livingroom listening to what Jesus told about the Kingdom and its King. Contrary to our feelings of hospitality and Kingdom involvement she did the right thing.

Jesus said so as well. "Only one thing is needed," He said. In our life with God it is not so very important what we think we must give Him. What counts is what He wishes to give us. We need empty and resting hands. Oh yes, we should finally stop hearing our own voices and concentrate on learning to listen.

Who is prepared to listen to what God has to say hears things that he or she will never forget, words that enrich into eternity.

We should learn to meditate again. It has by and large become a lost art.

William R. Rang is principal of Dunnville Christian School, Dunnville, Ont.

Longer Letter

Come and see for yourself

Hats off for your fine editorial, "Prisoners do have rights, don't they?" Prisoner's rights is one area that will always inflame those who choose to deny rights to others on the basis of colour, sex, race or legal status.

But even those who deny rights have the right to do so. I may not agree with their position but I respect it. What most concerns me is that they tend to base their stand against prisoners on over-blown media coverage, one-sided views projected on the movie screen or second-hand misinformation. Their personal denial of anything to anyone should not be decided for them by others. It is best to experience first hand before voicing opinions regarding others. At the very least they should endeavour to respect those who do not deny the rights of all life.

Gospelfest serves to introduce outsiders to what God is doing behind prison walls. This year we were pleased to announce *Calvinist Contact* as the first recipient of the Gospelfest "Good News" Award. The award is our way of expressing appreciation to those who choose not only to respect life, but to report in an honest way life's many flavours. Once again, *Calvinist Contact* has demonstrated its fine journalism with this editorial. To address the loss of respect and love that is imposed on those incarcerated is to report beyond.

To suggest that prisoners have a right to be loved and should be able to express their love is something that many people refuse to recognize. Amazingly enough, many are Christian people who have decided to deny that God's love exists within prisons and within the hearts of prisoners. But even those who deny God's love to others are deserving of our love, compassion and respect. We cannot expect to receive their love and respect unless we are prepared to give them the necessary space and time needed to experience what we have found. We must pray that they choose to find out for themselves, so they may no longer remain ignorant of the unreported works of God within prisons.

For everyone the opportunity to discover and witness some of God's finest trophies is to step out of the comfortable pew and into a day such as Gospelfest. It'll help you understand Psalm 68:6: "God leads forth the prisoners with singing." This is exactly what takes place at Gospelfest. You have an opportunity to take part in celebrating the sweet love of Jesus which illuminates the faces of prisoners and visitors as they come together.

They say a picture is worth a thousand words, so please allow yourself the pleasure of seeing the smiling faces in the pictures that *Calvinist Contact* has provided in reporting that day. Hopefuly, next year, on Aug. 19, you too will wish to attend.

I ask that you join the Christian community here at Collins Bay in applauding a fine report on the part of C.C.'s editor, Bert Witvoet. Once again he has dipped his pen in the invisible spirit of the living God. Good work and one more example of why *Calvinist Contact* and its staff are the 1988 Gospelfest "Good News" Award recipients. God's love to you all, but especially to those who are imprisoned by the hate and anger they feel towards people who offer love and compassion.

"To love at all is to be vulnerable. Love anything and your heart will certainly be wrung and possibly be broken. If you want to make sure of keeping it intact, you must give your heart to no one, not even an animal. Wrap it carefully round with hobbies and little luxuries; avoid all entanglements; lock it up safe in the casket or coffin of your selfishness ... It will not be broken; it will become unbreakable, impenetrable, irredeemable. The only place outside Heaven where you can be perfectly safe from the dangers of love is Hell!" (C.S. Lewis)

Ron Dube
Box 190
Kingston, Ont.
K7L 4V9

Letters

We are responsible for passing on ownership

The news item in the July 15 issue of *Calvinist Contact* under the heading "Zondervan to be acquired by Harper and Row," fails to identify the owner of Harper and Row as one Rupert Murdoch. The same Rupert Murdoch who in August bought Triangle Publications, publishers of *TV Guide, Seventeen,* and *Daily Racing Form,* for $3-billion.

To Mr. Murdoch this is just another business he has bought to add to his considerable empire, which includes 20th Century Fox Movie Studios, Fox Television, Sky Channel, various newspapers around the world for a total value of $13-billion (TIME 23/8/88).

Murdoch's purchase price of $56.7-million (*Globe & Mail* 14/7/88) is only small potatoes, less than one-half per cent of his total assets.

That, however, is not the issue here. The point that I'd like to make is that a unique Christian publication is now being owned by a man, a corporation, which doesn't have any other philosophy than bigger and bigger assets, bigger sales and bigger profits. Obviously their philosophy isn't Christian if they can on the one hand own 20th Century Fox and the *Daily Racing Form* and on the other, publish Bibles, Christian study books and Singspiration books.

Your article quotes Mr. Buick, C.E.O. of Zondervan as saying, "We are pleased ... to afford Zondervan the necessary independence and editorial autonomy to assure that the company can continue to carry out its mission in Christian publishing and retailing."

At one of its breakfast meetings last spring, the Reformed Christian Business and Professional Association had one of its members speak on "Passing the Torch, the Family Business and Succession Law." Our speaker, a lawyer from Hamilton, pointed out that as Christians we are stewards of all our goods including our businesses. We are responsible for our business not only while we operate them but also when we pass that trust on to others. If we pass it on to our children, do they know and understand the reason for the business? We can teach them. But what about selling, especially a sensitive business such as publishing to outsiders?

The influence that can be exerted through the printed word is awesome. That knife cuts both ways; it can be a very good influence but at the same time it is also possible that what has become a trusted name in publication can now very subtly have its philosophy and thus editorial control shift.

The business community needs direction in this area.

J. Hans Vander Stoep,
Executive Director
Reformed Christian Business and Professional Association
Burlington, Ont.

Forget Janet Jones' past

I would like to respond to Joyce van der Galien-Posthumus' letter of Aug. 19. I do regret that she was disturbed by an incident in Mrs. Gretzky-Jones' past.

The fact that she was married by two ministers indicates to me that they have brought her to the well of living water and that she is now going on her way rejoicing.

Forgiveness weighs heavily in the Reformed tradition. This mark of open sin will be whispered about for many years and even printed for many to read.

It seems that we have difficulty in uttering a Hallelujah and Amen for a rich man like Zacchaeus or for Mrs. Gretzky-Jones and forget their past.

Let's rejoice in the present and hope for the future.

K. Mazereeuw,
Mississauga, Ont.

WAITING TO RETURN...

Church

Marian Van Til, page editor

Congress 88 addresses need for unity to evangelize 90 million unchurched

Susan Poole

WASHINGTON, D.C. — Evangelist Leighton Ford says Christianity is in a second Reformation and Joseph Cardinal Bernardin calls for unity among Christ's disciples.

These two world leaders in evangelism were among the major speakers at Congress 88, A National Festival of Evangelism, held Aug. 4-7 in Rosemont, Ill., near Chicago. Speaking before representatives of diverse church backgrounds who were taking part in the four days of workshops, plenary sessions and exhibits on evangelism, these leaders praised Congress 88's broad base of support.

"This is one of the great events in the countdown of our faith before the coming of the Lord," said Dr. Harold Carter, pastor of New Shiloh Baptist Church in Baltimore, about the gathering which attracted nearly 3,000 leaders in church evangelism.

Referring to the Reformation which put scripture in the hands of ordinary people, Ford likens today's religious climate to a "Second Reformation which is putting the ministry into the hands of ordinary people." The internationally-known evangelist who was once part of Billy Graham's team added, "I thank God for this conference, for all these groups which are committed to the building of the church."

Denouncing a time of "spiritual AIDS" when some Christians no longer have the truth of God and are espousing "deadly spiritual views," Ford called for unity based on grace and truth. He defined sectarianism as "when my understanding of the truth becomes the truth."

Stop competing

Said Alvin Illig, treasurer of Congress 88 and a plenary speaker, "There's an enormous world which has rejected Christianity. The quarrel should not be between Catholics and Protestants or Protestants and Protestants. We must stop competing and start co-operating." A Paulist priest, Illig is Director of the National Catholic Evangelization Association.

Precipitated by the challenge of reaching 90 million unchurched Americans, Congress 88 was founded by national church directors of evangelism and other interested leaders who meet annually at The Washington Roundtable on Evangelism. The Congress received endorsement and support from 70 church bodies and church-related organizations during its three-year planning period.

Although Congress 88's ecumenical mix generated virtually no controversy in the Catholic or Protestant press, said Illig, it may have contributed to the overall attendance. Original plans were laid to accommodate over 10,000 but those plans were downscaled when registrations failed to meet expectations.

"You start ahead of your time and have to take the consequences of it," said Congress 88 President Grady Allison, referring to the Congress as a pioneering effort.

Broad spectrum of the Kingdom

The retired program director of evangelism for the Presbyterian Church (U.S.A.) said, "I received a legacy of love from participating here in a way that I've not had the privilege of doing on other occasions. I have never before been where such a broad spectrum of God's Kingdom is represented."

"What we have at Congress 88 are church leaders from America and around the world. We had hoped to bring in thousands of the laity, but we are getting the leadership. The decision-makers are here. From a monetary standpoint, we'd rather have five ministers that one church president, but from the standpoint of influence, we'd rather have the president," said Executive Director Paul Benjamin.

A recently commissioned Gallup Poll on the unchurched American indicates 44 per cent of Americans are unchurched (have not attended in six months apart from weddings/funerals). Pollster and plenary speaker George Gallup, Jr., attributed the reason to growing dissatisfaction with church life.

Three out of four adults leaving the church are the college-educated leadership who are not finding spiritual challenge in church. These are the professionals who need spiritual nourishment for making ethical decisions, Gallup pointed out. Churches that are more concerned with their organization than theology and are not living up to social responsibility are those that are losing members, the survey shows.

Word and deed

"Social concern and evangelism is what Jesus taught," said Gen. Eva Burrows, world commander of The Salvation Army who traveled from headquarters in London to speak at Congress 88. "Some people say 'social concern is evangelism,' but that neglects redemption. Some people say 'social concern for evangelism,' but then it becomes a manipulation tool to win converts. Compassion is no substitute for conversion," she said. "Don't tell me evangelism and social concern are different. They are not polarized; they are to be used together."

Two challenges facing churches are to bring back into the fold those who have left, and keep those now attending church from leaving, Gallup said. "If only 5 per cent return, that's four million people."

"Personal conversion always demands affiliation, community, church," said Bernardin. "Personal conversion without the comfort and challenge of the community of faith may be merely a form of spiritual narcissism. Conversion is nurtured and deepened in evangelizing ecclesial communities of faith."

Illustrating the old-time method of washing clothes clean by stirring them in iron pots over a backyard fire, Carter concluded, "We need some churches that are hot like those pots! If no one asks you about your light, it's too low," he admonished during a powerful sermon.

Liberation theology after 20 years

NEW YORK (REC) — Rev. Gustavo Gutierrez, the acknowledged father of liberation theology was honoured here in July on the 20th anniversary of his seminal work, *The Theology of Liberation*.

This book was the expansion of a lecture Gutierrez gave in July 1968. He had been asked to speak on the theology of development. Instead, he said in an interview in Peru, "I became convinced it was time to talk about a theology of liberation, that is, a theology of salvation in Christ, with all its historic consequences."

Gutierrez never expected that his concept would spark a major theological movement. Nor does he relish the conflict and divisions that his theology has drawn.

Gutierrez is a Roman Catholic priest in a poor area of Lima, Peru, a charge he still carries out as he approaches his 60th birthday. Charges that he has divided the church give pain to him, he says, for he "profoundly loves the church." But the divisions really come from what the Latin American bishops call "the unjust distribution of riches." Gutierrez says he believes "that the inhuman poverty found in Peru is the true source of many divisions and tensions."

No Marxist

Many have accused Gutierrez of being a Marxist in Christian robes. He admits to using some Marxist analysis, but says he excludes Marxism as a philosophical system "which is in clear contradiction to a believer's perspective." He says that he is committed to struggle for justice, but he does not advocate class struggle. "On the contrary, it [liberation theology] attempts to diminish these kinds of confrontations."

Rome has responded to its liberation theologians by issuing two documents that distinguish an acceptable liberation theology from a harmful one. In 1984 the Vatican also cleared Gutierrez from charges that his teachings are unorthodox and tinged with Marxist concepts.

Gutierrez was honoured in a celebration in New York, with speakers from China, Brazil, and Korea offering praise of Gutierrez's contribution to their own countries' development.

In an interview, Gutierrez noted that his interest in political analysis has diminished and his continuing focus on the poor is now expressed more in pastoral, theological and biblical terms. And his hope for the future of liberation theology? "I just hope that it will make people familiar with the unjust death of Christ, who is a friend of life. This is all I ever wanted and what I have searched for all my life."

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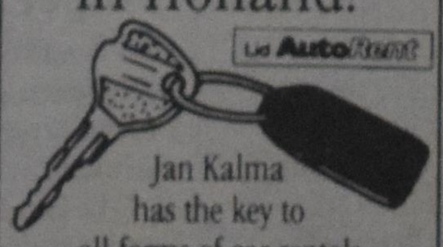

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ARP challenged to plant 50 new churches

(GREENVILLE, S. Carolina) — The Associate Reformed Presbyterian Church has adopted a challenge to plant 50 new churches by the year 2000 and to increase its missionary force to 100 persons. At its 184th synod June 13-15, this 206-year-old denomination decided to try to reverse its decline in numbers. With 32,000 members, the denomination had no net gain in 1987, even though 1,555 new members were added.

The synod also expressed some concern over its membership in the Reformed Ecumenical Council. After hearing a report from its delegate, Rev. Allen Church, that the REC had opted to hold "constructive discussions" with the Reformed Churches in the Netherlands, the synod decided to "study the value and suitability of our continued membership in the Reformed Ecumenical Council as well as the World Alliance of Reformed Churches and report to next year's meeting of synod." (*The Associate Reformed Presbyterian*).

Only known surviving relic of King Solomon's Temple on display

JERUSALEM, Israel (EP) — A thumb-sized ivory relic believed by scientists to be the only museum-owned object from the first Jewish temple dating back to King Solomon's reign, has been acquired by the Israel Museum and went on display for the first time Aug. 29.

The tiny relic measures just 1.72 inches by .84 inches and was carved from a single piece of ivory. An inscription on the piece was used to date it. The inscription is in an ancient Hebrew script known as Paleo-Hebrew and reads "belonging to the Temple of the Lord, holy to the Priests." The relic may have been an adornment for a priest's robe or been used to decorate the temple, researchers say.

Michal Dayagi-Mendels, curator of the museum's exhibition of the relic, told United Press International (UPI) that there is no other known surviving relic of King Solomon's Temple. The temple, which stood for 400 years until it was destroyed in 587 BC by the Babylonian army, has never been excavated. It is not known where the relic was unearthed or by whom, according to Dayagi-Mendels.

According to the museum researchers, the relic first appeared in 1979, then disappeared. It resurfaced in 1985 during a Paris exhibit of Judeo-Christian artifacts and disappeared again when the show ended. The museum paid $550,000 into an unidentified owner's Swiss bank account for the artifact, said a museum spokesman.

According to biblical and historical records, King Solomon's Temple was built 3,000 years ago and was richly adorned with gold, silk, precious ivory and other treasures that researchers say would be valued at $5-billion today.

Photo: Group Magazine

Where have all the members gone ...?

Poll finds more who believe in Christ, but fewer who are involved in a church

WASHINGTON, D.C. (EP) — Though U.S. churches are making little progress in attracting new members, they have a much more receptive audience among unchurched people than they may realize. That's the conclusion of a new three-volume Gallup Organization survey, "The Unchurched American," released at a Washington news conference in July.

According to a States News Service story by Rob Wright, the $193,000 project, funded by a consortium of 22 Catholic and Protestant organizations, updates a similar Gallup effort of a decade ago, and has "both good and bad news" for the church in America, said pollster George Gallup Jr.

"It's bad in that there's a lot of untapped feelings out there about Jesus Christ," Gallup said, "but by keeping losses down to a minimum and values levels up, the churches have been successful."

The survey of 2,556 adults at 300 sites nationwide found that 44 per cent of America's adults — some 78 million — are "unchurched," defined in the poll as neither belonging to a church or visiting one within the last six months except for religious holidays, weddings and funerals. In 1978 41 per cent — 61 million — were unchurched.

The polling project has a three per cent margin of error, rendering the increase in the unchurched statistically insignificant. Gallup noted that membership losses in mainline Protestant denominations are being balanced by growth in evangelical churches, so that overall church membership has remained steady.

WARC protests destruction of Romanian villages

GENEVA (REC) — A Romanian plan to destroy 7,000 villages and replace them with agro-industrial complexes has caused concern among World Alliance of Reformed Churches (WARC) leaders here. Dr. Edmund Perret, the General Secretary of WARC, sent an urgent appeal to President Ceausescu of Romania. He said the plan would tear the fabric of society and deprive thousands of people of their traditions and culture.

Citizens under Romanian law have no legal right to choose where they live. Minority groups, such as Hungarians, have severe restrictions. The Reformed Church in Romania is largely made up of ethnic Hungarians, and it is on their behalf that WARC delivered its protest.

1988 statistics on global Christianity

NEW HAVEN, Connecticut (Rec) — David Barrett, the guru of Christian futurologists, has released his annual table of statistics on worldwide Christianity. In 74 categories he examines world statistics about personnel, income, population, and special ministries.

Christians (of all kinds and broadly defined) still are the largest single religious group with about 1.6 billion adherents, nearly twice the 880 million Muslims, who are the second largest. Among the more startling statistics is that Barrett concludes that the number of Pentecostal/charismatic Christians has doubled since 1980, accounting for nearly two-thirds of all Christian growth in the world since that time. At the same time, the number of Pentecostal national workers and foreign missionaries have also doubled, indicating a clear commitment to world evangelization on the part of this group.

Barrett notes with chagrin that Christian annual income worldwide is equivalent to $8.2-trillion (U.S.). Of this he notes that less than .1 per cent is designated for world evangelism. He also regretfully makes the astounding claim that embezzlement by clergy has increased more than 20 times since 1980, from $30-million to $650-million. *(International Bulletin of Missionary Research)*

Jews for Jesus fight for rights

OAKLAND, Calif (EP) — Jews for Jesus workers in California will be back in court to continue their battle over public forum areas. Over a year ago Jews for Jesus workers were told they could not distribute tracts in front of the Oakland Coliseum. The ministry took their case to court, and on June 13 a federal district judge ruled that they should have been allowed to distribute their literature. Lawyers for Oakland have announced that they will appeal the decision. Jews for Jesus expects the case to reach the Supreme Court.

For Church News see page 16...

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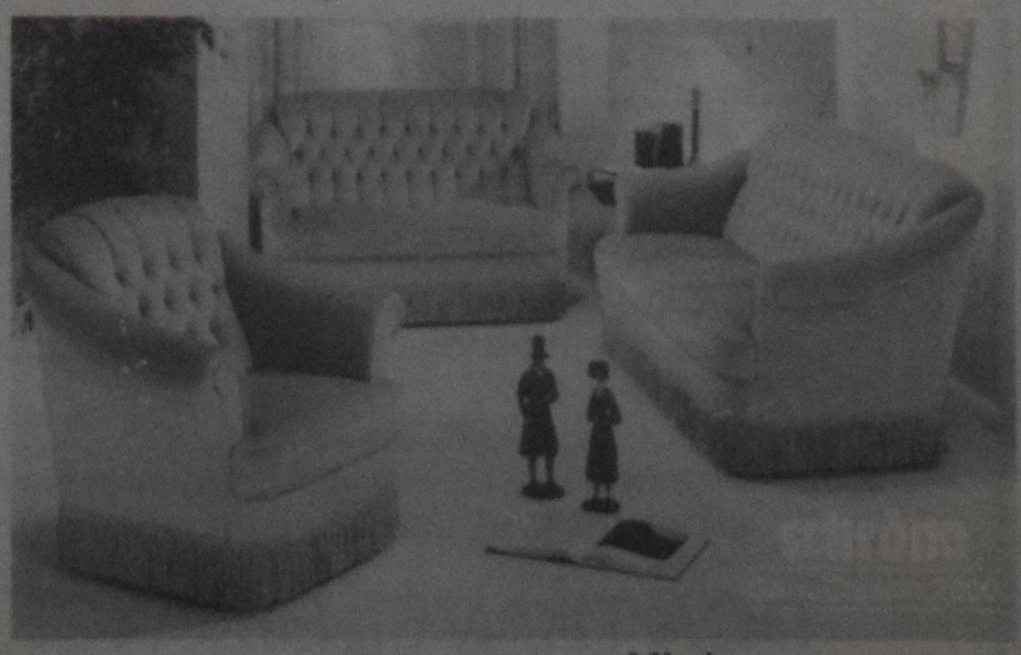

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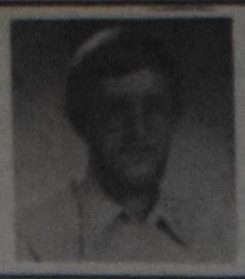

MEDIA SCAN

Henry Knoop

Television and religion (II)

When I hear parents talk about the negative influence of television in their homes, it's easy to join in with this "TV bashing." It's true — irresponsible television viewing has been proven to hinder parent-child communication, stagnate intellectual development, counter moral values, and promote violent methods of conflict resolution. It's easy to get into a frame of mind where you want to throw the tube out the window.

Unfortunately the problem is not as simple as that. Television may be the dominant medium of our technological age, but it is only one of many developments. In order to plan a response to television, it would be more appropriate to first understand the era in which we live.

Our technological era

William Fore, in his book *Television and Religion,* shares the assessment of the Dutch theologian Arend van Leeuwen that there have been two basic eras in all of history. In the first era human society always understood life as being a *cosmic* totality where a belief in God (or gods outside human experience) provided meaning and order to human existence. About 300 years ago, however, society started moving away from this unifying concept, Humankind became "enlightened" and searched for meanings within relationships and experience. The unifying cornerstone of a belief in God was gradually replaced and no single, integrating element gave all things their reason for being, Humankind had moved into the technological era.

Reason is supreme

There are a number of important characteristics associated with this development. The first is the importance of *reason*. In our society meaning is dependent on a person's ability to reason things out. Secondly, people are *autonomous* — they can find in themselves and their world the norms and goals for their own existence. Thirdly, *humanism,* a belief that we are the centre of all things and this space and time is our proper home (as opposed to a life hereafter, for example), lies at the core of our technological age.

This secularization of society has had a profound effect on the way people have been treated. According to William Fore, the technological era has created a world of *means,* which replaces people as the centre of meaning. Jacques Ellul calls this force we have created "The Technique" — a style of conduct that pervades our life and governs all of our personal and social activities. It is essentially problem-solving by nature, asking "how can we best solve this problem *now?*" rather than: "What is the ultimate objective and how can we reach it?"

Threat to religion

The new technological worldview poses three specific threats to religion, according to Fore. The first is that it diverts a major portion of our interests, motivations, satisfactions, and energies away from a religious centre — any religious centre. Religion has become an empty shell for much of Western society.

Secondly, technology is robbing genuine religious vocabularies of their power. The symbols, rites, images, and references of religion no longer move people — they have been supplanted by the images and symbols of popular culture. People can relate much more quickly to images of their favourite rock or movie star, than they can to biblical images.

Finally, the new technological environment encourages the growth of religious concern which has little or no interest in organized religion. Para-church activities such as drug rehabilitation programs, coalitions for social and political reform, and therapy clusters are emerging in Western culture as a growing expression of religious faith which rejects traditional organizational expressions of faith.

Our response?

Commercial television makes the secular alternatives to traditional religious values tremendously appealing. How have we as Christians responded to television and the threat of our technological era in the past? What should guide us in the future? I hope to deal with these two questions in my next column.

Henry Knoop teaches media studies at Durham Christian High School, Bowmanville, Ont.

Cinema summaries

Marian Van Til

Betrayed

Rated R
Stars Debra Winger, Tom Berringer, John Heard, John Maloney
Directed by Costa-Gavras

This film, which examines the resurgence of fascist, white supremist attitudes in America's heartland, does not deserve an R rating but was probably given one because of its controversial subject. Though it's not as good as it could have been, it should nevertheless be seen and discussed by a wide audience — one which includes teenagers.

Fascist politics and belief in white racial and moral superiority becomes the religion of these "Christians." It's a religion to which they are wholly committed and for which they are willing to die.

Betrayed is not some far-fetched, hypothetical picture of middle-class Americans gone berserk. It is based on fact. There *are* white supremist groups who have killed and are killing blacks because they are "not people," and Jews because they are part of a "worldwide conspiracy" of power. There are the Keegstras and Zundels who teach that the Holocaust was a hoax. Very often, such people justify their sheep-clothed hatred with scripture.

A few years ago, one of these groups murdered a Denver radio talk show host because of his "liberal" views and support of ethnic and racial minorities. The film transfers that incident to Chicago, using it as the plot's catalyst: an undercover FBI investigator is sent into the group which may be responsible.

Though certain dramatic situations in the film are contrived and don't properly sustain our involvement, *Betrayed* does not wholly fail in getting us to examine the face of our morality. It wants each of us to ask ourselves: When the crunch comes, would my sense of justice triumph over my personal loyalties?

FBI agent Katharine Philips, before she sees the violent racism that later repulses her in members of the group she has infiltrated, begins to love a widower (and his small children) who is one object of the investigation.

As she learns the horrifying truth about the man's views and activities, she becomes confused, feeling her own beliefs and loyalties going askew. She wants to flee this emotional and moral mess (and the danger she's in) but can't until the government gets the information it needs to indict the men and his accomplices.

She senses — and she's right — that she will be called upon to make an excruciating choice which will alter the rest of her life.

The screenwriters and director Costa-Gavras (whose films all deal with controversial social issues) manage to avoid letting *Betrayed* degenerate into a good guys -bad guys action thriller. The "bad guys" are quite capable of kindness and love towards family and friends. The "good guys" are capable of bigotry against the "bad guys." Matters here are not black and white!

It is to be hoped that viewers will not leave the theatre without having been spurred to re-evaluate their social/racial/political attitudes.

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Soviet International Committee for the Defence of Political Prisoners meets in Tbilisi

TBILISI, Soviet Union (UPI) — The second conference of the International Committee for the Defence of Political Prisoners took place on March 19-20, 1988, (the first meeting had been convened in Erivan on January 12-14). Members of the Armenian, Georgian and Ukrainian sub-committees attended.

Besides a detailed appeal to the government, setting out unsolved problems in the government's policy on nationalities and ecology, the conference also kept the press informed about its deliberations.

The International Committee sees its most important task as being the struggle for the release of political prisoners: in the "Appeal to the Government" it states that in the past two months its "humanitarian demand" that all political prisoners be released and its suggestions for a revision of ecological and nationalities policies have not been met: whereas events in Armenia have made them even more topical.

Committee members also criticize the "callous interference of the State in the life of religious communities," the plundering of churches in Ukraine as well as the damage inflicted on historical Georgian churches by supersonic military jets. In the course of its deliberations the committee passed a resolution to begin collecting signatures for the release of political prisoners and to establish contacts with Amnesty International. The next meeting is scheduled for June 1988 in Lviv.

Until that time, the Committee set out other important demands in its "Appeal to the Government." The appeal cites the demands:

1. To abolish all concentration camps, to release all political prisoners (lists are appended), including those detained in penal camps for criminal offenders, and fully rehabilitate them without exception.

2. Even before the camps are liquidated, to halt the strict isolation of political prisoners and allow them to meet representatives of the public, both official and independent, as well as the foreign press.

3. When deciding fundamental national problems to take into account the various forms in which nations manifest their will ...; to justly resolve the question of Nagorno Karabakh; to return the Meshech to Georgia and the Tartars to Crimea; in Ukraine, to abolish the law which allows parents to choose the language of instruction of their children in school; to grant national languages the status of state languages of the Republics and, where this is already the case, to introduce these languages into all spheres of community life.

4. To uphold the law on the separation of Church and State; to allow free religious propaganda, to put an end to the interference of the State in the life of church communities, to legalize the Ukrainian Catholic Church, to stop the pogrom of churches in Western Ukraine, as well as the explosions and training flights of supersonic jets in the vicinity of ancient Georgian churches. To restore churches of church communities and protect them from falling to ruin.

5. When formulating ecological policies, to take into account the national interests of every people as well as the expectations and consequences involved in every large construction project. To halt the construction of the Trans-Caucasian railway link, the Danube-Dnipro canal and further atomic power plants in both Ukraine and Georgia, all of which do not correspond to the interests of both peoples.

The International Committee for the defence of Political Prisoners is of the opinion that the process of democratization will be broadened to include national problems and thereby deepened if these demands are put into practice.

THE INSTITUTE FOR CHRISTIAN STUDIES AND THE EVANGELICAL FELLOWSHIP OF CANADA
announce
A CONFERENCE
Christianity & Canadian Culture
October 20-22, 1988, Toronto, Ontario

The purpose: to examine how churches and theological traditions have related with, and influenced Canadian society.

The goal: to shape the directions of this influence in order to redirect society and meet its needs as we head for the twenty-first century.

The method: Through informed guest speakers and workshop sessions we will catalogue and examine the communal efforts of main-line churches. Speakers will inform us about their own church community's attitudes and commitment from a historical and theological perspective.

Workshop sessions will examine the major lines of activity aimed at Canadian society in the twentieth century, who have been the leaders, what have been the effects of this activity, and how this has been perceived in our culture in general and in the churches in particular.

The result: It is hoped that the results of the conference - published in book form - will prove helpful to churches in planning for the future and will lead to more effective ecumenical activities.

The speakers:

Paul Marshall, Senior Member, Political Theory, Institute for Christian Studies, Toronto, Ontario;
Cyril Powles (Anglican), Professor, Trinity College, Toronto, Ontario;
David Phrimmer, Waterloo Lutheran Seminary;
David Lockhead (United Church of Canada), Professor, Vancouver School of Theology, Vancouver, B.C.;
Brian Stiller, Executive Director, Evangelical Fellowship of Canada;
Fr Brian Hogan ((Roman Catholic), St. Michael's College, Toronto, Ontario;
Lee Cormie (Roman Catholic), Professor, St. Michael's College, Toronto, Ontario;
George Rawlyk (Baptist), Centre for Canadian Studies, Sackville N.B.;
Daniel Sahas (Eastern Orthodox), Department of Religious Studies, University of Waterloo, Kitchener, Ontario;
Harry Groenewold (Reformed), Professor, The Kings College, Edmonton, Alberta;
Bill Janzen, Ottawa Representative, Mennonite Central Committee, Ottawa, Ontario;
Ian Rennie, Dean, Ontario Theological Seminary, Toronto, Ontario.
Rev. Wayne Dawes, Pentecostal Assemblies of Canada, Chatham, Ontario

Registration fee: $85.00

Fee both conferences: $120.00

For further information and registration, please contact:

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THE INSTITUTE FOR CHRISTIAN STUDIES AND THE COUNCIL OF CHRISTIAN REFORMED CHURCHES IN CANADA, ANNOUNCE
A CONFERENCE
The CRC & Canadian Culture
October 24&25, 1988, Ancaster, Ontario

The purpose: to examine how the Christian Reformed community has related with, and influenced Canadian society. This conference follows immediately a similar conference, *Christianity & Culture*, which will examine similar issues from interdenominational perspective. The earlier conference will be held in Toronto from October 20-22, 1988.

The goal: to analyze and understand the diversity of Reformed cultural activity and perspectives as we approach the twenty-first century.

The method: Through informed speakers and panel sessions we will catalogue the historical and social experience of the CRC in Canada and examine the diverse perspectives within this Reformed community.

The result: It is hoped that the sharing of insights and perspectives will help us to be a more loving and obedient people and a more effective Christian voice in Canada

The participants:

Clifford C. Pitt, President, Institute for Christian Studies;
Robert VanderVennen, Associate Editor, Calvinist Contact;
Aileen VanGinkel, Research Associate, Council of Christian Reformed Churches in Canada;
Harry J. Kits, Executive Director, Citizens for Public Justice;
Harry Groenewold, Professor of History, The Kings College, Edmonton, Alberta;
Hugh Cook, Assistant Professor of English, Redeemer College, Ancaster, Ontario;
Gerald VandeZande, Executive Director, Citizens for Public Justice,
Nick Loenen, MLA, British Columbia Legislature, Vancouver, B.C.;
Katherine Vander Grift, Public Affairs, Citizens for Public Justice, Alberta Affiliate, Edmonton, Alberta;
Arie Van Eek, Executive Director, Council of Christian Reformed Churches in Canada, Burlington, Ontario;
Elbert Van Donkersgoed, Research and Policy Director, Christian Farmers Federation of Ontario, Guelph, Ontario;
Adrian Peetoom, Senior Editor, Scholastic Publishers, Richmond Hill, Ontario;
George Vander Velde, Senior Member, Theology, Institute for Christian Studies
David Koysis, Assistant Professor, Political Science, Redeemer College;
Harry Antonides, Christian Labour Association of Canada (CLAC), Rexdale, Ontario;
Ed Vanderkloet, CLAC;
Albert Wolters, Associate Professor, Religion & Theology, Redeemer College;
Harry Fernhout, Senior Member, Philosophy of Education, ICS;

Registration fee: $65.00

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Features

Gothic cathedrals evoke mystic devotion

Photo: The Europe of the Cathedrals

Facade of Chartres Cathedral. Mid-12th century.

Casper Vanderiet

Gothic art spread from the land of its birth in northern France to become the sacred style of Europe. However, Gothic cathedrals show different shades of expression which reflect the contributions of individual countries and peoples.

Today, tall buildings are no longer devoted to sacred purposes but are built for office space or living quarters. However, the gap between the cathedrals of the 13th century and ourselves is not so wide that we do not visit and admire them. They are evidence of a religious society whose places of worship must be reckoned among the most important architectural achievements of Europe.

Let us pay attention to the oldest and most beautiful cathedrals in France: Chartres, Rheims and Amiens. Their construction, respectively, began in 1194, 1211 and 1220.

The cathedral in Chartres is famous not only because it is the outward symbol of an age-old cult of the Virgin, but above all, it is the building wherein certain basic architectural principles, which determined the general character of "High Gothic," found expression for the first time.

The Rheims cathedral is often called "the Queen of French Churches." In fact, it incorporates so much architectural perfection in its balance of parts to the whole, in the splendour of its exterior and in the sculptural adornment of the portals, that the rank of "Queen" is well-deserved.

In the Amiens Cathedral we can detect qualities which we admire as characteristically Gothic: transparent structural clarity and soaring verticality in majestic interior dimensions.

Most cathedrals are divided into three parts: the nave, the choir and the transepts. The nave is where the people sit in the central part of a church. It is divided into the nave itself and the aisles which flank the nave and are set off by rows of columns or piers. These rows together are called the arcade.

As we enter Chartres Cathedral, the height and wide spacing of the archs and the form of the piers create an impression of majestic power. In addition, the arcade also has duties to fulfil associated with the organization of the Gothic cross-ribbed vault or roof. In the aisles it must carry the abutments or fastings for the side arches. On the nave side, it has to cope with the vaulting columns which rise from arcade level to prepare for the bearing of the roof.

In order to achieve some solution between the arcade and the upper part of the wall (clerestory) which contain windows for lightening of the interior, most often a kind of miniature gallery called the triforium was created. This triforium, located at the top of the aisles, is overshadowed by the flying buttresses, and most often has the form of a little arcade supported by small columns inside in the church.

In Chartres, the windows are simple. It is in Rheims that the Gothic, "tracery" window was designed. It consists of a group of two pointed arch windows crowned with a six-petal rose. The whole is constructed with independent stonework rims framed as "tracery."

The choir has an ambulatory or walking-space around its perimeter, extended with chapels. The inner choir is more or less in an "envelope" of space. The transepts are in front of the choir, thus bisecting the church. The place where the arms of the transepts cross the main building is marked by columns which surpass in monumental grandeur all other forms of support in the cathedrals.

We cannot fully comprehend a Gothic cathedral without taking into consideration its imagery in the form of sculpture and stained glass, which constitute an important ingredient of the architecture.

The sculptures are grouped according to specific themes and are so fitted into the portal architecture that the whole of each portal is devoted to one subject. The tympanum, which is the middle feature, introduces the theme, while the surrounding sculptures in the arches and the upright pieces which form the sides of the portal illustrate related episodes.

For example, in the Chartres Cathedral the "Portail Royal" is a "Christ portal" with the Lord Jesus Christ dominant in the middle, surrounded by the four apocalyptic beasts. On the side portals, the right hand bay is devoted to the Incarnation, with the majesty of the Virgin depicted on the tympanum, while the north portal illustrates the Ascension.

Light beyond experience

A further element, which is of decisive importance in the effect created by a Gothic cathedral, is light. It is bathed in a dark, reddish-violet light, which is "supernatural" light. Even more than the statuary figures, stained glass brings the feeling of surpassing the limits of all possible experience. The stained glass of Chartres, which is a rich majority of original stained windows, makes the most important contribution to our knowledge of Gothic art. At Rheims, only a small part survives, but it nevertheless creates a rich impression.

Most of the stained glass windows were endowed individually by members of the royal house, the nobility, and the tradesmen's guilds. In that way we discover what was considered typical of the crafts and trades.

The great rose windows, also characteristic of Gothic architecture, are very special. They exhibit two very different aspects, depending upon whether they are seen from inside or outside. Externally, their composition is decided by the design of the building as a whole. Internally, they form a framework for the lively glow of the stained glass flooding the cathedral with a mystical blaze of colour.

Gothic art newly interpreted Christian piety for the Middle Ages. Its desire was to take a more direct part in the unfolding of the sacred truths. Gothic cathedrals allowed to see the priest taking the Host in his hands, raising it, blessing it and speaking the words of transubstantiation. The architecture of the Gothic choir went far to meet the demand for divine revelation. A new attitude to devotion was evident when the majesty of God was uplifted in the mystical light glowing with colour.

According to medieval interpretation, the church as a building represents the City of God, the heavenly Jerusalem. That is based on Revelation 21:2-3, where we read: "I saw the holy City, the new Jerusalem, coming down out of heaven from God, prepared as a bride beautifully dressed for her husband. And I heard a loud voice from the throne saying, 'Now the dwelling of God is with men, and he will live with them. They will be his people, and God himself will be with them and be their God.'"

Even when we lay aside this "imagery," there remains the high symbolic power of the Gothic cathedral, giving material form to our conception of a heavenly world which can be seen and felt.

Photo: The Europe of the Cathedrals

Chartres Cathedral "Christ portal."

Casper Vanderiet is a retired businessman and life-long student of history who lives in Etobicoke, Ont.

1987 *Psalter Hymnal:* acknowledging Reformed diversity

Marian Van Til

Many Christian Reformed Church members — and others — have waited a long time for the release of this new *Psalter Hymnal*. On the whole, they shouldn't be disappointed.

The 1987 edition appeared in May of this year (about a year late) after a ten-year revision process. (The previous edition was published in 1957). The book is the product of arduous work by a committee of Christian Reformed musicians, poets, teachers and pastors.

This is a psalter hymnal marked by modern, immediate language and a great diversity of musical styles which take into account the church's growing ethnic diversity, traditions and tastes. Ordinary church members were given many opportunities for input.

The committee obviously took great care in versifying scripture and in providing representative Psalms and hymns from the Middle Ages to the 20th-century. It contains many hymns that Christians in other ages and from other church traditions have sung and still sing. And there is a body of new work, commissioned by the committee, which proves that there are excellent poets and composers within the Christian Reformed Church itself.

Judging by the book's easy usability, the committee never forgot that its *reason d'etre* was providing a singable, biblical body of music for the *people* of the church it served, not for a select few or for the church institution.

The *Psalter Hymnal* is unique among current hymnals in that it is a true psalter as well as a hymnal — it contains one complete (metrical) setting for each of the 150 Psalms. The previous edition contained several settings of each Psalm; however, those several settings usually did not include the biblical content of the whole Psalm. Now, if one wants to sing (or read poetically) Psalm 139, for example, he or she will find it, complete, under Number 139 in the book. Additional settings of partial Psalms can be found under "Bible Songs."

Logical layout

The hymnal has a simple, logical order: musical settings of the 150 Psalms, 86 Bible songs arranged in biblical order from Genesis to Revelation, 405 other hymns arranged liturgically (according to the elements of a church service and then according to the church year). Being a "worship book," it contains the ecumenical creeds, Reformed doctrinal standards, liturgical forms for the sacraments, ordinations, marriage, etc., and a contemporary testimony entitled, "Our World Belongs to God."

The layout and the book's extensive indexes make it easy to work with. In addition to the topical, title, tune and metrical indexes one expects in any hymnal, there are indexes of copyright holders, descants, alternative harmonizations, rounds and canons, texts in two languages, songs for children, and scripture references.

There were a few glitches in this first printing. Some of the indexes are incomplete and there *are* typographical errors (including wrong notes). These will be corrected in subsequent printings.

On the whole, both Psalms and hymns are a happy marriage of texts and tunes. There are a few notable exceptions, when certain texts would have been happier wedded to the tunes to which they are generally sung in other Christian circles and certain tunes used with the texts to which other Christians are accustomed to sing them (e.g., "When I Survey the Wondrous Cross" sung to ROCKINGHAM, or WESTMINSTER ABBEY sung to "Christ is Made the Sure Foundation").

Psalm revival

In a time when more and more Christians of diverse traditions are rediscovering Psalm singing, this book has done a great service to that Reformed tradition by emphasizing the complete Psalms, providing gutsy, modern versifications wedded with the best of both contemporary and Genevan tunes.

The resurrection of "new" Genevan tunes and the restoration of "old" one to their original vibrant rhythms will not only give modern Psalmody a boost, but should help to preserve a beautiful, heart-grabbing Reformed song tradition. (The versifying work of poet-asthetician Calvin Seerveld, a revision committee member, stands out here.)

My only complaint regarding the Psalms is that the committee did not go another step further back and include Psalm tones which could be used to sing the Psalms directly as they appear in scripture — a Roman Catholic tradition which is carried on in Lutheran and Anglican/Episcopal practice as well.

By sometime in 1989 other versions of this *Psalter Hymnal* will be out: those with songs only, large print, a pocket edition and a wide-margined, ring-bound songs only edition for organists. A hymnal companion (with background information on hymns, performance suggestions, etc.) will appear in the next few years as well.

This is a useful, enjoyable book for anyone who loves — or would like to love — the Christian Church's great and growing body of congregational song and the Christian Reformed Church's contribution to that body.

Psalter Hymnal, edited by Emily Brink, Grand Rapids, Mich.: CRC Publications, 1987, 1,100 p., $11.95 U.S. Worship edition.

Canadian members treasure experience of working on new *Psalter Hymnal*

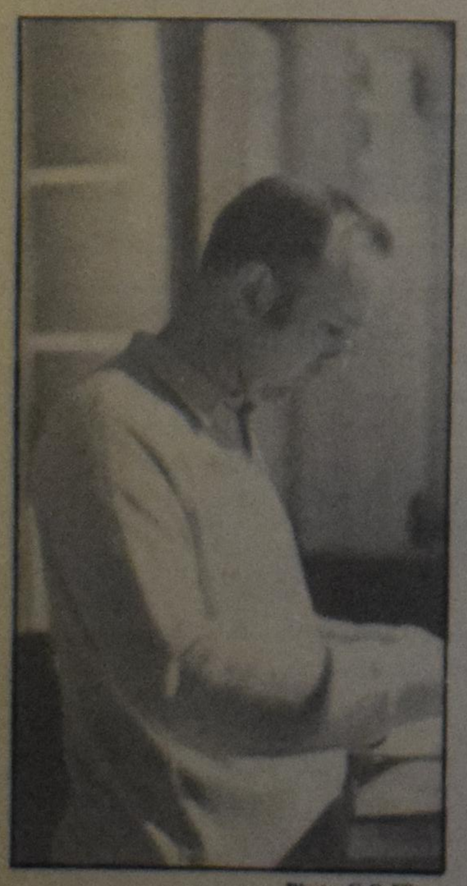

Photo: C.C. Files
Bert Polman

Marian Van Til

A dozen members of the synod-appointed *Psalter Hymnal* Revision Committee dedicated 10 years of their lives to the making of a new and better hymnal.

Of those 12, two were the "Canadian delegation": Bert Polman and Calvin Seerveld. But they were not "token Canadians." Each was a key member whose work was indispensible to the final product.

For the first several years, the committee's time was spent on sifting through thousands of hymns in dozens of hymnals. Each person would take a half-dozen books at a time, weed through them, note potentially usable songs and present their findings to the whole committee.

Eventually there evolved two sub-committees, one concentrating on texts, the other on music. With a couple of years to go, committee member Emily Brink was appointed editor of the project (and music and liturgy editor for the denomination).

Bert Polman: quiet hymnologist

Bert Polman, associate professor of music at Redeemer College, Ancaster, Ontario, is a musicologist (i.e., primarily a scholar of music literature and history rather than a performer) whose specialty is hymnology.

Polman sums up the long years of *Psalter Hymnal* revision this way: "It was 10 years of just plenty hard [volunteer] work. It really has been the major project of my life during that time."

It wasn't thankless work, however. Polman explains: "It affirmed for me my joy in doing [that kind of work] and in learning much more about what is now certainly my specialty. I'm personally very grateful that I had a fairly significant hand in it. It's sort of a once-in-a-lifetime opportunity."

He admits that as the work edged nearer and nearer to completion there were some intense battles among committee members. The controversy centred on musical style. Some wanted more ethnic, gospel and Bible song selections; others were quite opposed to that, preferring what they felt were more profound, dignified styles.

"There were a few times when some members went home heartsick," says Polman. But ultimately, because they had worked together for so long and fundamentally trusted each other, the sharp differences were resolved via renewed talk, reflection and persuasion from each side.

Polman is happy with the new hymnal. Its diversity is a great plus, he believes, because it has something which speaks to the ethnic-musical traditions of all CRC members.

It's major contribution to 20th-century hymnody, however, is its Psalms, he says. "Over the long run, that may be the most significant contribution of this book."

Polman's dedication to this project has a special poignancy: due to vocal chord paralysis, he cannot sing. But he was happy to devote his time to a book that will assist others in praising God in song.

Polman is now working, with several others, on the writing of a *Psalter Hymnal* companion (see review) which will be finished in a couple of years.

Calvin Seerveld: unique poetic style

Anyone who has read Calvin Seerveld's translations of scripture, his books of lectures on art and culture or his Psalm and hymn versifications knows that Seerveld's style is instantly recognizable. It has immediacy, guts, vitality — a style which reflects an intimate heart-knowledge of the scriptures. It is no wonder then that Seerveld, senior member in

Photo: C.C. Files
Calvin Seerveld

philosophical aesthetics at Toronto's Institute for Christian Studies, should be on the revision committee.

Seerveld says of the project: "I really believe that it's probably the most important thing I'll have been able to do with my life. It's that important to me."

Seerveld agrees that the new *Psalter Hymnal's* use of the Psalms is important and unique. "This is a contribution the CRC can make to the church at large," he maintains. "This is really the only *new* English-language Psalter in the 20th-century."

Seerveld fought particularly hard to increase the number of

Continued on page 13 ...

Features

Friendship in a prisoner's world

Ron Dube

It is difficult to relate an honest point of view about how I believe, feel, think or dream about this world called prison. After ten years of being incarcerated, I am left with memories of a life that seems far removed. How can I express my emotions on paper about a life that is governed by paper work?

Jail allows me very little opportunity to touch the soft things in life. My function is merely to pay a debt to a society which uses the tactics of a loan shark to collect. Instead of breaking one of my limbs to teach me a lesson, it attempts to break my heart. My body is numbered, labelled, observed, counted and warehoused as government property. It has been ten years of rules and regulations designed to minimize my sense of value and worth.

The seconds, minutes and hours become days filled with loneliness, fears, hurts and all the other ingredients of a hopeless situation. For some strange reason the tears become fewer but each one falls harder.

It is not easy to maintain friendships in a place where these relationships are considered suspicious. The simplicities of caring and sharing are complicated by the simplicity of people's warped and shallow minds. Friendships involve feelings and emotions for which this system has not been geared.

It is important for me to say that I see my world divided in two — the "outer" self and the "inner" self. In order for me to properly attempt a description of this world, as to how it is or how it isn't, I must first discuss my "inner" and "outer" selves. For it is from my "inner" self that I wish, dream and fantasize about my "outer" world. Otherwise I need only accept it as being unchangeable and not risk or expose myself to a very unfeeling system.

My world, as it exists in here, is easily defined. It is one big play where everyone is wearing a mask but no one is using a script. I must adapt to this in order to survive physically. But it is a very painful way to exist, as one does not really live life in this kind of world. All the colours, lyrics and love that I have must live in my "inner" self. To expose any of these is my own choice, but it can be costly. Yet, exposure is necessary in order to grow. We receive by giving of ourselves. If it is to be of the "true" self, then it is the "inner" self that we must give to the "outer" world. In my case, I attempt to see prison as a canvas on which I can paint a picture. Sometimes the paint gets spilled or the brushes don't get cleaned, but I must continue to paint.

My best friend in here allows me to be me. He is caring, loving and allows my dreams the opportunity to spread their wings and fly freely. There is no limit to the new discoveries of our friendship. My best friend is Jesus. His presence allows me the opportunity to look inwardly with courage. As new treasures are found, He gives me the strength to add to the canvas further brush strokes of myself. Jesus gives me all that I need to be at peace with my "inner" self.

The other friendship that is so needed and yet is denied in these places is the friendship of one who looks at your painting truthfully, kindly and with love. This place tends to interpret my masterpiece without an appreciation for art. A true friend adds brush strokes to the canvas by sharing, revealing and freely giving of his or her "inner" self. But the system does not recognize this need.

My world would be a better place if everyone allowed it to flourish, rather than attempting to control it. I could enjoy painting more if I were allowed to finger paint once in awhile with the support of other people. We must work together and allow each other the freedom to be at peace in a soul-breaking environment. We need guidance, help and support as we attempt to live in this world.

As Luciano De Crescenzo puts it: "We are each of us angels with only one wing. And we can only fly embracing each other." As my "inner" self is allowed by my best friend to spread its wings and fly freely, I try to imagine a world where other friends will allow the same.

When I look at this place as a possible "art class" where people should be encouraged to create, whether in paint, sculpture, writing or other forms of art I often feel sadness. For myself, I am asked to paint a picture of my friendships in these places with water colours. But like everything else within the system, only the water is supplied and not the colours. And the water is tears that are created from the pains of this place.

So in order to add depth to the scenery that I've painted, I must look into the depths of my "inner" self. Though my "outer" world may consist of water paintings, the limited friendships that we do have and give to each other have allowed for each to have his or her own art gallery within him- or herself. On the walls of my heart I have been able to hang some priceless masterpieces, painted and donated to me by some of my friends.

One cannot create a masterpiece using the techniques of this system, as it would have you paint a replica, using a pan and roller. A masterpiece is painted with patience, tenderness and love. Friendships should be of the same quality.

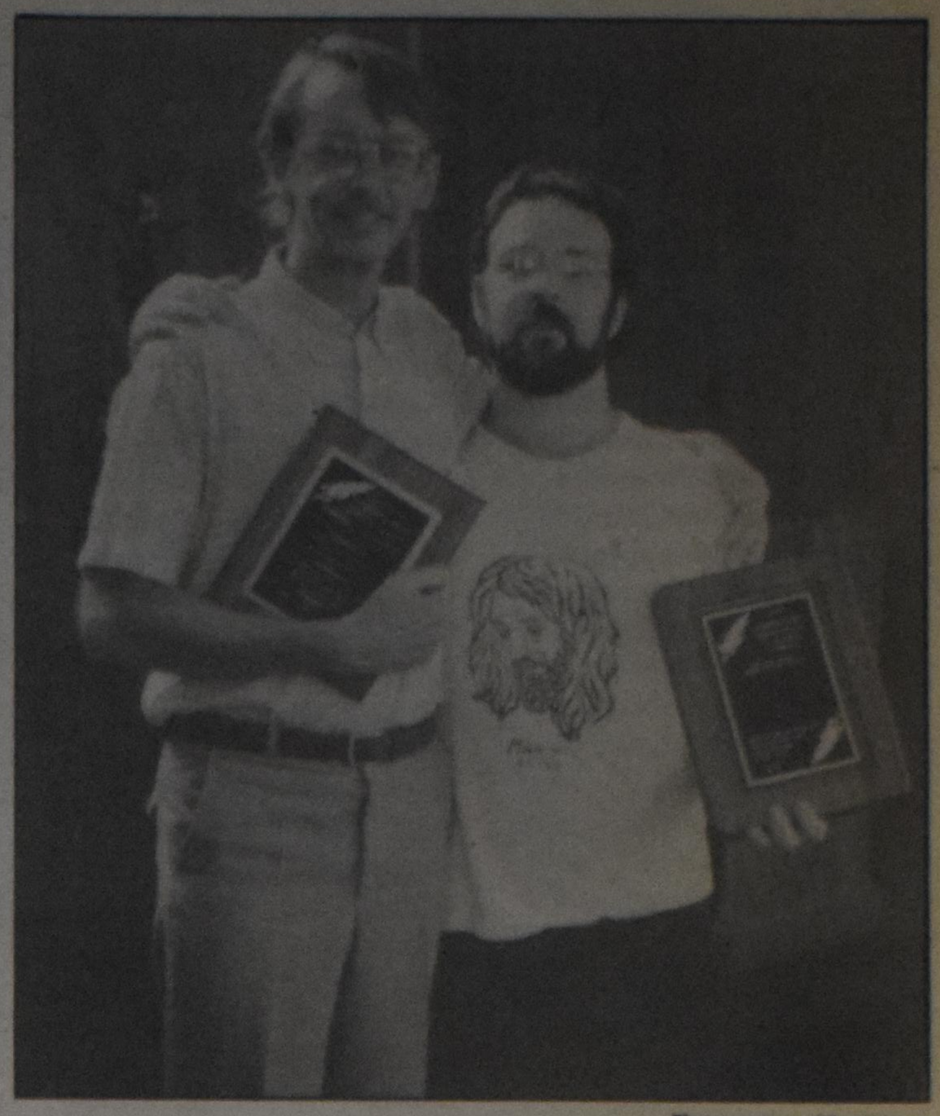

Photo: courtesy of Bert Witvoet

Friendship at Gospelfest '88. Ron Dube (r.), after presentation of "Good News" Award, with editor Bert Witvoet.

Ron Dube is a prisoner in Collins Bay penitentiary, Kingston, Ont.

Jesus steals hearts of inmates and their children

(Excerpted from Jubilee International)

In 1980 Father Yves Aubry began his work as full-time chaplain at the prison of Bois d'Archy in Yvelines, France, which had just opened. This also marked the beginning of the prison's transformation as God's love invaded Bois d'Arcy through Father Aubry's ministry and stole the hearts of many prisoners incarcerated there.

Fr. Aubry's efforts to demonstrate to the prisoners — and to their children — that they have not been forgotten are monumental, especially at Christmas. Every year in late October, he supervises a small team of parishioners who work from morning to night, organizing by mail people from a hundred towns who agree to send Christmas gifts to children of prisoners, in the name of their jailed fathers. About 800 parcels are sent as gifts each December.

Fr. Aubry has received many letters that indicate that God has used his ministry in a dramatic way in inmates' lives. One prisoner recenty wrote, "My life has changed. Life in jail has become livable to me. I share it minute by minute with Jesus whom I rediscovered at Christmas."

Fr. Aubry says, "Each time a great Church festival is celebrated, several inmates are overwhelmed by God's love and meet Christ who renews their whole being."

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... continued from page 11.

Genevan tunes in the book. The CRC, as it moved into the 20th-century and became slightly less Dutch, had "hymnodized" most of the Psalms, getting away from the Genevan tradition of sturdy, often bittersweet — but extremely rhythmic — tunes that suite the Psalm texts so well.

Seerveld, who grew up in New York, says he learned to love those tunes (which he heard Dutch immigrants sing) after he first came to Canada in 1952. They have stood the test of centuries and are now attracting many outside the Dutch, Reformed tradition. (Seerveld just returned from seven weeks in England where he met both Baptists and rock music fans who were haunted by the Genevan tunes he introduced to them; he acknowledges that not all CRC members experience them that way.)

These "new" Genevan Psalms in the *Psalter Hymnal* are important too, Seerveld says, because "we need songs to be able to walk through the streets singing when we [Christians] are a persecuted minority," he says, dead seriously.

Seerveld, like Polman, talks of the closeness which developed among committee members. "We went through gut-wrenching experiences together," (deaths, illness) which served to bond committee members to each other despite some differences of viewpoint. "I feel very positive and very privileged to have been a part of this revision," Seerveld concludes.

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*Early Bird tarieven naar Amsterdam zijn geldig van 1 oktober 1988 tot 8 december 1988 en van 25 december 1988 tot 16 maart 1989. De tarieven verschillen naargelang het seizoen. Er gelden ook andere voorwaarden. De tarieven zijn afhankelijk van goedkeuring door de regering en onderhevig aan veranderingen zonder voorafgaande kennisgeving.
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Thanks

RUMPH:
A warm thank you, to our children, grandchildren, relatives and friends, for cards, gifts and best wishes, on the occasion of our 40th wedding anniversary. Above all, we thank our heavenly Father for all his blessings and guidance. Henry and Lammie Rumph.
Box 377, Smithville, Ont.

Birthdays

GUETTER:
On Sept. 12, 1988, we celebrated the 90th birthday of our Mom and Oma, Mrs. Nelly Guetter-Cupido, and on Sept. 28, 1988, D.V., we will celebrate the 88th birthday of our Dad and Opa, Mr. John Guetter. Both are in fairly good health, and are still in the Clinton area, whereto they immigrated in 1949. We, their children, grandchildren and great-grandchildren know of their thankfulness, their trust and hope in the Lord. We are thankful to him for the years He gave us together.
Correspondence address: R.R. #5, Clinton, ON N0M 1L0

Births

KOOIMAN:
"Know that the Lord is God. It is He who made us and we are his." (Ps. 100:3)
George & Tina thank God, the giver of life, for entrusting in their care, a son, MICHAEL DAVID, born Aug. 27, 1988, weighing 10 lbs., 6 oz. A healthy brother for Lisa, Heather and Kevin. Sixteenth grandchild for Mrs. Maria De Groot and 11th grandchild for Mrs. Hilda Kooiman.
Home address: S.G. Rd. 6, R.R. #1, Smithville, ON L0R 2A0

PLEIZIER:
With joy and thanksgiving to the Creator of life, Gerald and Christina (Kuiper), announce the birth of a daughter, NAOMI KATHRYN, on Aug. 29, 1988. A sister for Jonathan; 20th grandchild for Mr. and Mrs. John Pleizier, Stirling, Ont., and eighth for Mr. and Mrs. Dick Karreman, Nepean, Ont.
Box 131, Navan, ON K4B 1E5

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Births

SMIT:
With thankfulness to God, we, Lucian and Christine (VanderMeulen) are happy to announce the healthy and safe arrival of our third child, a daughter, ROBYN ALISE, on Aug. 19, 1988. She is a new sister to Natalie and Ryan. Proud grandparents are Mr. and Mrs. J. VanderMeulen, Belleville, and Mr. and Mrs. J. Smit, Jarvis.

Marriages

ALBLAS-NOORDAM:
With thankfulness to God, we, Mr. and Mrs. Jilles Alblas of Ancaster, Ont., and Mr. and Mrs. Arie Noordam of Waterdown, Ont., wish to announce the forthcoming marriage of our children, MARY and MARTIN on Oct. 15, 1988, at 2:00 p.m. in Ancaster Chr. Ref. Church with Rev. B.H. De Jonge officiating.
Future address: 165b 5th Con. E. R.R.#1, Waterdown, ON L0R 2H0

BOER-TRIEMSTRA:
Hank and Audrey Boer of Niagara-on-the-Lake, Ont., are pleased to announce the forthcoming marriage of their daughter THALIA DAWN to JOHN RICHARD, son of John and Alice Triemstra of Barrie, Ont. they will, the Lord willing, exchange marriage vows and ask God's blessing on their union on Saturday, Oct. 8, 1988, at 3 p.m. in Covenant Chr. Ref. Church, St. Catharines, Ont., Rev. J. Vos officiating.

DE PEUTER-VELDHOEN:
Mr. and Mrs. William de Peuter of Bradford, Ont., are pleased to announce the marriage of their daughter SHELLEY YVONNE to DIRK JAN Veldhoen, son of Mr. and Mrs. Meerten Veldhoen of Woodbridge, Ont. The ceremony will take place, D.V., on Saturday, Oct. 1, 1988, in the Springdale Chr. Ref. Church, Rev. J. Van Stempvoort officiating.
Future address: 128 Richvale Dr., Brampton, ON L6Z 4G4

VAN BELLE-LEWIS:
Albert and Shirley Van Belle of Kendal, along with Cecil and Olga Lewis of Renfrew, are sharing in the joy of the marriage of their children: ANITA GRACE and MARK ANDREW. This happy occasion took place at 2:00 p.m., on Saturday, Sept. 17, 1988, in the Maranatha Chr. Ref. Church of Bowmanville, Rev. Lyle West officiating.
Future address: R.R.#2, Arnprior, ON K7S 3G8

Anniversaries

Springdale Smithers
1953 October 8 1988
"In all thy ways acknowledge him, and He shall direct thy paths." (Prov 3:6)
We thank the Lord for keeping us safe for each other and our children these 35 years of marriage. We ask God's continued guidance and blessing in the years ahead.

HARRY and GRACE DE JONG
(nee Van der Kooi)

Henry & Barbara de Jong — Burnaby, B.C.
Sandra & Denis Normandin — Newmarket, Ont.
Stuart de Jong — Smithers, B.C.
John & Tonya de Jong — Smithers, B.C.
Steven & Helene de Jong — Smithers, B.C.
Mary & Don Moore — Burnaby, B.C.
Michele de Jong — Smithers, B.C.
Bradley — at home.
and their five grandchildren.
Home address: Box 61, Smithers, B.C. V0J 2N0

Anniversaries

Congratulations to Ike and Jane Kikstra (nee Roosma) who will celebrate their 55th wedding anniversary, D.V., on October 5, 1988.

Smithers, B.C. Fenwick, Ont.
1953 October 9 1988
"Give thanks to the Lord and praise his name, for the Lord is good and his love endures forever; his faithfulness continues through all generations." (Ps. 100:4,5)
With thankfulness and praise to the Lord, we announce the 35th wedding anniversary of our parents,

YPE and TENA SPEK
(nee VanKaam)

Together, as your children, we thank the Lord for He has truly blessed you during the past 35 years. We pray that He will continue to bless and provide for you so that you may enjoy many more years together. We love you!
Janet & Dave Ruczay — Wellandport
Kristi, Karen, Jamie
Wilma & Ron Boudreau — Fenwick
Nanette, Joshua, Nadine
Charlotte & Terry Edsall — Fenwick
Jeremy, Justin, Jesse
Fred — Toronto
Kneil — Florence, Italy
Alice & John Parsons — Wellandport
Sean, Kerry
Sophia & Karl Coverdale — Wellandport
Ed — at home
We invite all friends to come help us celebrate at an open house on Saturday, Oct. 8, 1988, from 2:00 - 4:00 p.m., at 1137 Balfour Street, Fenwick. (corner Balfour St. & Canboro Rd.)
Best wishess only, please.
Home address: 646 Memorial Drive, Fenwick, ON L0S 1C0

1958 Trenton 1988
"The Lord is the friend of those who obey him and He affirms his covenant with them." (Psalm 25:14)

TENWOLDE

We are so thankful the Lord has blessed our parents with 30 years of marriage on Sept. 26, 1988, and we pray our heavenly Father will continue to watch over you.
Thanks for everything, Mom and Dad, Oma and Opa.
With love:
Marilyn & Tom Baker,
Michael and Jess
Dianne Tenwolde
Roy & Joanne Tenwolde
Judy & Al McCaughen
Jeremy & Rebecca

Menaldum Rocky Mtn. House
1933 October 5 1988
With great happiness, we rejoice with our parents,

YMKE (Ike) and JANNA (Jane)
KIKSTRA
(nee ROOSMA)

in the celebration of their 55th wedding anniversary. We pray that God will provide for them in the years to come.
Congratulations and love from the children, 14 grandchildren and four great-grandchildren:
Gertie Bakker — Red Deer, Alta.
Henry Kikstra & Lorraine Kikstra-Bowden — Edmonton, Alta.
Hilda Ladonceur-Kikstra & Raymond Ladonceur (deceased) — Red Deer, Alta.
Barb Dykstra-Kikstra & Jack Dykstra — Ponoka, Alta.
Clarence Kikstra & Linda Kikstra-Goshawk — Leduc, Alta.
Darlene Ironside-Kikstra & Gordon Ironside — Rocky Mtn. House, Alta.
Open house will be held on Saturday, Oct. 1, 1988, from 2 to 4 p.m. in the social hall of the Chr. Ref. Church, Rocky Mtn. House.
Best wishes only!
Home address: Gen. Del., Rocky Mtn. House, Alta.

1953 September 25 1988
With much thankfulness to God, we are very happy to announce the 35th wedding anniversary of our parents and grandparents,

CORNELIS and ALICE
VANDERSPEK
(nee Balkema)

We pray that the Lord's richest blessings may continue to be with both of you. Congratulations!
Cathy & Peter Kralt — Milgrove, Ont.
Anita, Michael, Jacob, David
Neil & Janet VanderSpek — Tavistock, Ont.
Kevin, Marlene, Derek
Connie & Peter Bos — Goderich, Ont.
Peter, Alex, Corrine.
Elizabeth & Bruce Halliday — Tavistock, Ont.
Kathryn, Mark
Marion & Bob Dieleman — Woodstock, Ont.
Janet VanderSpek — Kitchener, Ont.
David VanderSpek — Embro, Ont.
Home address: R.R.#5, Embro, ON N0J 1J0

Anniversaries

1963 September 21 1988
"And God blessed them" (Gen. 1:28a)

ROBERT and ALBERTA
VANDERSTELT
(nee De Vries)

Together as your children we give thanks to the Lord for 25 years spent together. He has truly blessed you and we pray that He will continue to bless you and provide for you in the years to come.
We love you Mom and Dad!
From:
Robert
Daphne & Tim
Anthony
Dina
Dwayne
Address: 7 Chester Ave., Brantford, ON N3S 6Z3

1963 October 2 1988
"Jesus also was invited to the marriage." (John 2:2a)
with thankfulness to God, we hope, the Lord willing, to celebrate the 25th wedding anniversary of our parents,

HERMAN and IDA VAN HATTEM
(nee Boersma)

Love and congratulations from your children:
Hendrik
Caroline & Robert (fiance)
Teresa
Yvonne
Randy
Andrew
all at home
Home address: R.R. #2, Berwick, NS B0P 1E0

1958 October 4 1988
"Rejoice in the Lord always. I will say it again: REJOICE!" (Phil. 4:4)
With thankfulness and joy to the Lord, we are glad to announce the 30th wedding anniversary of our parents,

FRED and LAURENE DEVISSER
(nee Krol)

We look forward to celebrating this happy occasion with you. We pray that your future years together will be blessed with health and happiness.
Congratulations Dad and Mom!
With all our love:
Ed DeVisser — Hamilton
Karen & Ron Nagtegaal — Kingston
Ray & Geraldine DeVisser — Lindsay
and your "kleine lieve schatjes":
Adrian & Christina
Home address: 15 White Oak Blvd., Toronto, ON M8X 1H8

Iron Springs, Alta. Burdett, Alta.
1963 October 8 1988

HENK and ROSE KUIZENGA
(nee Huizing)

"Let the name of the Lord be praised, both now and forever more." (Psalm 113:2)
It is with joy and thanksgiving that we announce the 25th wedding anniversary of our parents, Henk and Rose Kuizenga.
Marlene
Carol
Allen
Sandra
Cynthia

Obituaries

Op 31 augustus, 1988, in Jezus ontslapen onze geliefde broer, zwager en oom,

JOHAN KARSTEN

geliefde man van Marie Karsten-Kierst op de leeftijd van 78 jaar.
Piet & Fem Karsten-Kwant
Roelofje Kiers-Karsten
Jantje Mulder-Karsten
— wonende in Shalom Manor, Grimsby, Ont.
Froukeje Karsten — Harderwijk, Ned.
neven en nichten.

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Classifieds

Obituaries

After a four-month illness, the Lord took home on Sept. 1, 1988, our dear mother, grandmother and great-grandmother,

SIETSKE ARENDS
(nee Bakker)

She was 82 years of age.
Ps. 103:8-10.
Predeceased by her husband Geert Arends in 1975.
Dearly loved mother of:
Ted & Dien Arends — Bowmanville
Hans & Peta Arends — Ottawa
Bert & Coby Arends — Peterborough
Dearly loved grandmother and great-grandmother of eight grandchildren and 11 great-grandchildren.
The funeral was held in Peterborough on Sept. 3, 1988, Rev. R.W. Popma officiating.
Correspondence address: Hans Arends, 2950 Diamond Way, R.R.#2, Box 2, Comp. 1, Navan, ON K4B 1H9

"Blessed is the man who endures the trial, for when he has stood the test, he will receive the crown of life which God has promised to those who love him." (James 1:12)
On Sept. 1, 1988, our Lord took home his child,

JAMES N. BARNEVELD

at the age of 51.
Dear husband of Corrie (Van Oosten).
Dear father of:
James
Lisann & Ron Cornelis (fiance)
Dear son and son-in-law of:
Mrs. Elisabeth Brouwer and Mr. and Mrs. Willem Van Oosten.
Dear brother and brother-in-law of:
Bill & Nell Barneveld
Georgina & Hank Vandezande
Elizabeth & Art Vrolyk
Clara & Joe Velema
Jennie & Don Douma
Gosse & Barb Van Oosten
Jeanne & Bob Skocpol
Arend Van Oosten
Paul & Trudy Van Oosten
Henry Van Oosten
Dear uncle of 33 nieces and nephews.
He was predeceased by his father Gys Barneveld.
The funeral service was held at the First Chr. Ref. Church in Sarnia, on Sept. 3, 1988, Rev. J.W. Jongsma officiating.
Home address: 39 Fairview Cr., Clearwater, ON N7S 4C8

"Veilig in Jezus armen
Veilig aan Jezus hart
Daar in zijn teer erbarmen
Daar rust mijn ziel van smart."
On Sept. 5, 1988, the Lord took unto himself, in his glory, our mother, grandmother and great-grandmother,

JANTJE BOSMA
(nee Visser)

in her 73rd year.
Beloved wife of Rinze Bosma.
Loving mother of:
Bob & Linda Bosma — Belleville, Ont.
Anna & Peter Koekman — Belleville, Ont.
Owen & Edna Bosma — Rednersville, Ont.
Florence & Peter Ploegman — Inverary, Ont.
Margaret & Willem Koekman — Belleville, Ont.
Tena & Joe Palumbo — Belleville, Ont.
Betty & Paul Scaife — Foxboro, Ont.
Robert & Marianne Bosma — Ameliasburg, Ont.
Sandra Bosma — Richmond, B.C.
Loved by 18 grandchildren and five great-grandchildren.
Predeceased by son Bokke, and one grandchild.
The funeral service was held in the Maranatha Chr. Ref. Church, Belleville, on Thursday, Sept. 8, 1988.
Home address: Apt. 128-193 North Park St., Belleville, ON K8P 4P1

Obituaries

"For we know that if the earthly tent we live in is destroyed, we have a building from God, a house not made with hands, eternal in the heavens." (2 Cor. 5:1)
On Wednesday, Aug. 31, 1988, it pleased our heavenly Father to call home,

JOHAN KARSTEN

in his 80th year.
His life was a witness of his love for God.
Beloved husband of Maria (nee Kiers) Karsten.
Dear father of:
Ann & Albert Vanbenthem — Hagersville, Ont.
Ralph & Wilma Karsten — Jarvis, Ont.
Trudy & Bill Prinzen — Niagara Falls, Ont.
Albert & Katie Karsten — Hamilton, Ont.
John & Mary Karsten — Coaldale, Alta.
Grace & Jerry Groen — Hagersville, Ont.
Loving grandfather of 27 grandchildren and 23 great-grandchildren.
Home address: Apt. 109, Valley View, Townsend, ON N0A 1S0

"The Lord is my Shepherd." (Ps. 23)
On Aug. 31, 1988, the Lord called home,

WILLIAM (Bill) VAN ROOYEN

Dear husband of Anne Van Rooyen (nee Wesselink).
Dear father of:
Alex & Anne Van Rooyen — Woodstock, Ont.
Jo-anne & Shaun Shea — Charlottetown, P.E.I.
Fred Van Rooyen — Charlottetown, P.E.I.
William Van Rooyen — Woodstock, Ont.
Tony Van Rooyen — Toronto, Ont.
John Van Rooyen — Woodstock, Ont.
Dear grandfather of Patrice and TaraLyn Shea — Charlottetown, PEI and Angela, Eric and Justin, Woodstock, Ont.
The funeral took place Sept. 4, 1988, at the Charlottetown Chr. Ref. Church, P.E.I. Rev. Carel Geleynse officiating.
Home address: R.R.#5, Bethel, Charlottetown, PEI C1A 7J8

On Wednesday, Aug. 31, 1988, our Lord suddenly took to himself our dear friend,

WILLIAM VAN ROOYEN

Age: 57 years.
Our sympathy goes out to his wife Ann and the children. We pray that our heavenly Father will uphold them in his loving care, comfort them and grant them courage for the future.
On behalf of all the Ontario and P.E.I. friends:
Tony & Ann Enzerink, Southport, P.E.I.

CLARENCE VEENSTRA

of the Netherlands, went home to be with his Lord, on Friday, Sept. 2, 1988, in his 51st year.
"And I will dwell in the house of the Lord forever." (Ps. 23:6b)
Beloved husband of Linda Slotboom and dear father of:
Theresa
Anita
Peter
Dear son of: Peter and Anna Veenstra of Hamilton.
Dear brother of:
Richard & Alice Veenstra — Hamilton
Alice & Brian Vanderlugt — Brantford
Bonnie & John Vanderstoep — Millgrove
Henny & Jerry Carr — Hamilton
Corrie & Peter VanAnbeek — the Netherlands
The funeral services were held in Veenendaal, the Netherlands, Sept. 7, 1988.

Obituaries

"Then I saw a new heaven and a new earth." (Rev. 21:1a)
The Lord has taken home a wonderful husband, father and grandfather,

HENDRIKUS WILHELMUS VONK

He was 78 years old.
His life has been and will be an inspiration to us all.
Wyntje Vonk-Blankestijn — Bennebroek
Eric Vonk — Leiden
Jack & Christel Zeyl-Vonk — Dundas, Ont.
William, Kirsten, Trevor
Ineke & Andre Bik-Vonk — Bennebroek
Martijn, Vincent
Christien van Heck-Vonk — 's-Hertogenbosch
Jasper, Eric-Paul
Correspondence address: J. Zeyl, 62 Kirby Ave., Dundas, ON L9H 6H8

The Ladies Society "Bid en Werk," of the Maranatha Chr. Ref. Church in Belleville, extends their Christian sympathy to Mr. R. Bosma and family in the passing away of their wife and mother,

Mrs. JANTJE BOSMA
(nee Visser)

She has been a faithful member of our society for many years. May God's grace comfort them in this time of sorrow.

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DE HOLLANDSE KRANT
P.O. BOX 3131,
LANGLEY, BC, V3A 4R5
(Allow up to 6 weeks for delivery)

Gerard Bonekamp (604) 530-9446

Personals

Het Consulaat-Generaal zou gaarne in contact willen komen met de navolgende personen:
BOERSMA, Joost, geboren op 7 oktober 1926, laatste woonplaats in Nederland: Sneek, naar Canada geemigreerd op 14 juni 1952.
BOLAND-Boverkerk, Ria Margaret, geboren op 4 juli 1949, naar Canada gekomen in 1988 met twee kinderen, t.w.: Barbara geb. 15-12-1974 te Purmerend en Brian, geb. 22-10-1980 te Purmerend. Betrokkene is gehuwd met Paul Boland. Laatstbekende adres alhier: 2002 Sheppard Ave. W., Apt. 601, Toronto, ON M3N 1A1.
HAMERS, Marie Johanna Theresia, geboren op 3 september 1928, laatste woonplaats in Nederland: Meersseri (Limburg), naar Canada vertrokken op 14 januari 1963.
VAN IERLAND, J., geboren op 20 juli 1923, laatste woonplaats in Nederland: 's Gravenhage, datum van vertrek naar Canada is onbekend.
KLOES, Johannes Wilhelmus, geboren op 9 januari 1927, laatste woonplaats in Nederland: Haarlem, naar Canada vertrokken op 23 februari 1954.
KUPFER, C.C., tot in mei 1945 res. kapitein bij de "militaire luchtvaart" in de mobilisatie Cdt. van de School voor reserve-Officieren der Militaire Luchtvaart, en in 1945 auteur van luchtvaartboeken en redacteur van "Vliegwereld." Naar Canada vertrokken in 1974.
OLDEMAN, Catharina Rudolfina, geboren op 27 mei 1936, naar Canada geemigreerd op 21 juni 1971 met beide kinderen Joyce Theunissen, geboren op 2 september 1957 en Ronald Theunissen, geboren op 18 oktober 1959. Mevr. Oldeman is hertrouwd met dhr. Bolsenbroek.
SCHRIJVER, Willi, geboren te Amsterdam op 6 oktober 1939, laatstbekende adres in Nederland: Julianastraat 3, Geertruidenberg, naar Canada vertrokken op 8 mei 1952.
VAN HET ZAND, Peter John, geboren op 29 maart 1933 te Zandvoort, laatstbekende adres in Nederland: vanBrakelplein 36, Groningen. Naar Canada vertrokken op 8 mei 1957.
VAN ZANTEN, Marleen, geboren op 4 december 1960 te 's Gravenzande, laatstbekende adres in Nederland: Mr. Schokkingstraat 19, 's Gravenzande. Naar Canada vertrokken op 21 september 1987.
Consulaat Generaal der Nederlanden
1 Dundas St., W., Suite 2106, Box 2
Toronto, ON M5G 1Z3

Personals

Looking for a companion to spend six or eight weeks in Mexico this winter to share expenses. Non-smoker. I am an active pensioner. Letters to Mrs. Lenie Verruyt, 670 Hess Cresc., Victoria, BC V8Z 3N1

Help Wanted

Mutual Support Systems
invites you to consider an opportunity for service in a Christ-centred program for children ages nine to 18 with emotional and behavioural problems. This family-model program has three homes with house-parent couples and child-care workers living in, except during days off. Couples, and single men and women are invited to consider and apply to: Mutual Support Systems, R.R.#1, Perry Road, Wellandport, ON L0R 2J0; (416) 386-6461.

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For advertising deadlines see page 17.

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Send letter of application and resume to:
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Christian Farmers Federation of Ontario
115 Woolwich St., Guelph, ON N1H 3V1
For inquiries call:
CFFO office (519) 837-1620
Application deadline, October 14, 1988

Classified/Events

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On the second storey there will be 2,000 sq. ft. of office space (separate entrance) for lease at a reasonable price.

Those interested should contact:

Ed Vanderkloet
Executive Secretary, CLAC
821 Albion Rd., Rexdale, ON M9V 1A3
Phone (416) 744-2340

God did it?

BRANDON, Fla. (EP) — While churches often come out in opposition to gambling, including lotteries, Christians Marvin and Emily Davidheiser are loudly in favour of state-run gambling, especially now that they've picked up $26-million in Florida Lotto, the nation's 13th largest prize.

"I'd advise everybody to say your prayers," said Marvin Davidheiser, when asked for his secret of winning. "You don't win it just on picking the numbers."

On Aug. 6 the Davidheiser's stacked their 40 lotto tickets on a Bible, turned on the television to hear the winning number, and prayed. The winning ticket "was the last ticket I read, next to the Bible," said Davidheiser, who will receive $1.3-million a year for 20 years.

For Crossword Puzzle and Calendar of Events, see next week's issue.

Help Wanted

Secretary or Senior Secretary

needed by

ICS The Institute for Christian Studies (ICS)

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Duties include wordprocessing (WordPerfect), some reception, and administrative typing for the president and vice-president of administration. Salary is between $17,000-20,000 depending on position and qualifications.

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Events

The **Kingston Christian School**
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25th ANNIVERSARY

On the week-end of October 22, 23, 1988.
We invite former teachers, alumni and friends to join us for this celebration. For further information, please contact:

Mrs. Sigrid Vandermeer
166 Sherman St.
Kingston, ON K7M 4G8
Tel: 1-613-389-5050

25 Years of Ministry

Rev. Raymond J. Sikkema

on September 17, 1988,

celebrated 25 years in the ministry.

The council and congregation of Mount Hamilton Chr. Ref. Church will celebrate this joyous event with an **Open House** to be held at the Mount Hamilton CRC, 1411 Upper Wellington St., Hamilton, Ont., on

Saturday, October 15, 1988, from 2-5 p.m.

Mount Hamilton CRC cordially invites friends and acquaintances to help us celebrate this happy occasion.

25th anniversary of ordination!

With thanksgiving to God, the counsel and congregation of

Mountainview Christian Reformed Church
of Grimsby, Ont.

congratulate both

Rev. Adrian A. Van Geest (Sept. 12) and
Rev. Peter W. De Bruyne (Sept. 19)

with the 25th anniversary of their ordination into the ministry.

May the Lord continue to bless them with many more years in His service. We hope to celebrate this occasion with an **"Open House"**

on Saturday, September 24, 1988, from 3 - 5 p.m.
at the church, 275 Main St. E. (Hwy. #8)

EVERYONE WELCOME!!!

Vacations

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Create in me a clean heart, O God;
and renew a right spirit within me." (Psalm 51:10)

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(705) 656-4754
Or write:
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Events

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"Organ and Trumpets"

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Redeemer College

Ancaster, Ont.

Thursday, October 13, 8 p.m.

See Calendar of Events for other concerts. Plan now to attend and reserve tickets

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October 1, 1988 - 8:00 p.m.
Redeemer College Auditorium
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Christiaan Teeuwsen

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For tickets call: Redeemer College - (416) 648-2131

Advertising Deadlines

Dated	Mailed	2-column ad deadlines	Classified deadlines
Fri.Sept.30	Tues.Sept.27	Wed.Sept.21-8:30a.m.	Thurs.Sept.22-8:30a.m.
Fri.Oct.7	Tues.Oct.4	Wed.Sept.28-8:30a.m.	Thurs.Sept.29-8:30a.m.
Fri.Oct.14	Tues.Oct.11	Wed.Oct.5-8:30a.m.	Thurs.Oct.6-8:30a.m.

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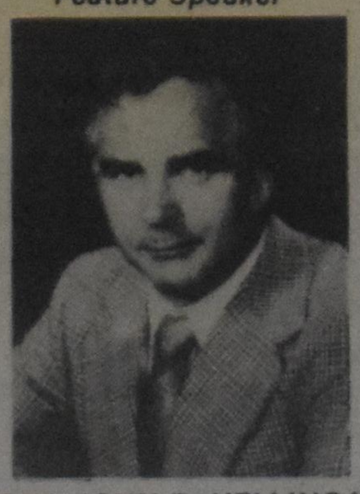

REV. JOHN D. HELLINGA
Pastor, Calvin C.R.C.
Oaklawn, Illinois

AYLMER
Wednesday, October 5
PLACE: Aylmer Christian Reformed Church, Caverly & South Street
TIME: 8:00 p.m. sharp!

This rally is cosponsored by Immanual Christian School-Aylmer and Ebenezer Christian School-St.Thomas

WOODSTOCK
Thursday, October 6
PLACE: Central United Church, 32 Riddel Street
TIME: 8:00 p.m. sharp!

This rally is cosponsored by John Knox Christian School-Woodstock

NEPEAN – OTTAWA
Friday, October 14
PLACE: Woodvale Pentecostal Church, 205 Greenbank Road
TIME: 8:00 p.m. sharp!

This rally is cosponsored by the following Christian Schools: Athens-Brockville-Metcalfe-Ottawa-Redeemer, Ottawa-Renfrew-Williamsburg

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Persoverzicht

Carl D. Tuyl

Zoals een behanger zijn rollen papier op de muren plakt, spreidt de regering geld van zee tot zee. Een paar miljoen hier, en een biljoentje daar. En Monsieur Mulroney's kiesdistrikt wordt niet vergeten. Er ging weer even zo tussen neus en lippen $2.7 miljoen naar Baie-Trinite, waar Monsieur als resident staat ingeschreven. De burgers krijgen daar een nieuwe scheepswerf voor. De verkiezingen worden voorbereid met goede gaven uit onze portemonnaie. Nog een publiek opinie onderzoek met goede resultaten voor de Tories en de dames en heren kamerleden kunnen naar huis gaan.

★★★★

Ondertussen raakt John Turner steeds meer beklemd in het hoekje waar de slagen vallen. Zijn partij loopt net zo vlot als een olifant op rolschaatsen. Het tekort dat zo groot is als de nationale begroting van een klein onontwikkeld land, is nog steeds niet aangezuiverd. In tenminste honderd kiesdistrikten zijn er nog geen kandidaten gekozen, ook al omdat velen voor de eer bedanken. En u weet wel als het tegen loopt gaat het vaak helemaal verkeerd en zo verscheen er een boek dat Turners zwakheden op een genadeloze manier ten voeten uittekent. Er gaan al stemmen op die beweren dat Turner straks een hele hoop "medelijden-stemmen" gaat krijgen. Het is alvast zeker dat Turner in het handelsverdrag debat een toontje lager gaat zingen.

★★★★

Onze regering is hevig aan het werk om één van de vijftien zetels in de Veiligheidsraad van de Verenigde Naties te krijgen. Het is een zaak van vlagvertoon en nationale erkenning. Het feit dat Canadese troepen de meerderheid hebben in de Verenigde Naties' vrede-missie aan de Iran-Irak grens weegt natuurlijk zwaar in ons voordeel. Maar het is geen uitgemaakte zaak. Finland en Griekenland zijn ook druk bezig achter de diplomatieke schermen in konkurrentie met Canada.

★★★★

De Parti Quebecois denkt er niet over een toontje lager te gaan zingen ten opzichte van de partij's eis voor onafhankelijkheid. Jacques Parizeau heeft de oude, en bijna vergeten, strijdbijl weer opgegraven.

★★★★

De rente blijft omhoog gaan, en op de internationale olie markt blijft de prijs omlaag gaan. Iran en Irak pompen op volle toeren om de schade van hun idiote oorlog in te halen. Petro-Canada heeft klaarblijkelijk nog geen kennis genomen van dalende olie prijzen. Het is ook slecht nieuws voor onze olie producerende provincies waar internationale konkurrentie de industrie bedreigt.

★★★★

We misten deze week Wilhelmus (dat is echt zijn naam) VanderZalm in de kranten. Ik kan me niet indenken dat hij de hele week gezwegen heeft. Het is geen diplomatieke kunstenaar, maar toch wel een man wiens Christelijke beginselen niet onder stoelen of banken terecht zijn gekomen.

★★★★

Eén van de meer verdienstelijke uitgaven van onze regering was op het gebied van ongeletterdheid. Vijftig miljoen dollar om mensen te leren lezen en schrijven. Er wordt geschat dat een vierde gedeelte van onze bevolking niet met het alphabet overweg kan.

★★★★

De Olympische Spelen gaan beginnen in Seoul. De stad trekt haar beste pakkie aan. Stoepen worden geveegd, spugen op straat is verboden, en arme mensen worden weggejaagd.

★★★★

De situatie in Bangladesh is zorgwekkend. Honger en ziekte volgen in het spoor van de overstromingen. We horen ook weer van verschrikkelijke honger in Soedan. En de regering van Iraq gebruikt de wapenstilstand in de oorlog met Iran om een volksgedeelte — de Kurds — uit te moorden. Er waren georganizeerde anti-Amerikaanse demonstraties in de straten van Baghdad omdat Amerika protesteerde tegen het gebruik van gifgassen door de Iraakse regering in de strijd tegen de Kurd rebellen.

★★★★

Haiti, een zweer in het lichaam van de internationale gemeenschap, werd weer eens geteisterd door het uitbreken van geweld. Een kerkdienst (!) werd aangevallen, en kerkgangers vermoord en gewond terwijl de politie weigerde in te grijpen.

★★★★

De Amerikaanse verkiezing kampagne begint onsmakelijk te worden. Bush gaat maar door met steken onder water: Dukakis is niet patriotic, heeft psychiatrische behandeling gehad, zijn vrouw heeft een vlag verbrand, enzovoort. Al dat terwijl we nou wel's willen weten wat er aan het zure regen probleem gedaan zal worden. The Dukakis-lieden hebben twijfel gezaaid omtrent Bush's beslissing om uit een oorlogsvliegtuig te parachuteren. Frisse boel!

★★★★

De Paus is weer op reis, hoor. Hij was in Harare waar de Hervormde Oecumenische Synode ook vergaderd heeft. Hij herinnerde de meer bevoorrechte landen aan de plicht om honger te lenigen. Gelukkig reisde hij niet met een vliegtuig van de British Airways dat in Madeira landde en geen brandstof kon kopen omdat het vliegveld het plastieke kaartje van de piloot niet aannam. De piloot moest een kollekte houden onder de passagiers om $2000 bij elkaar te krijgen om bij te tanken.

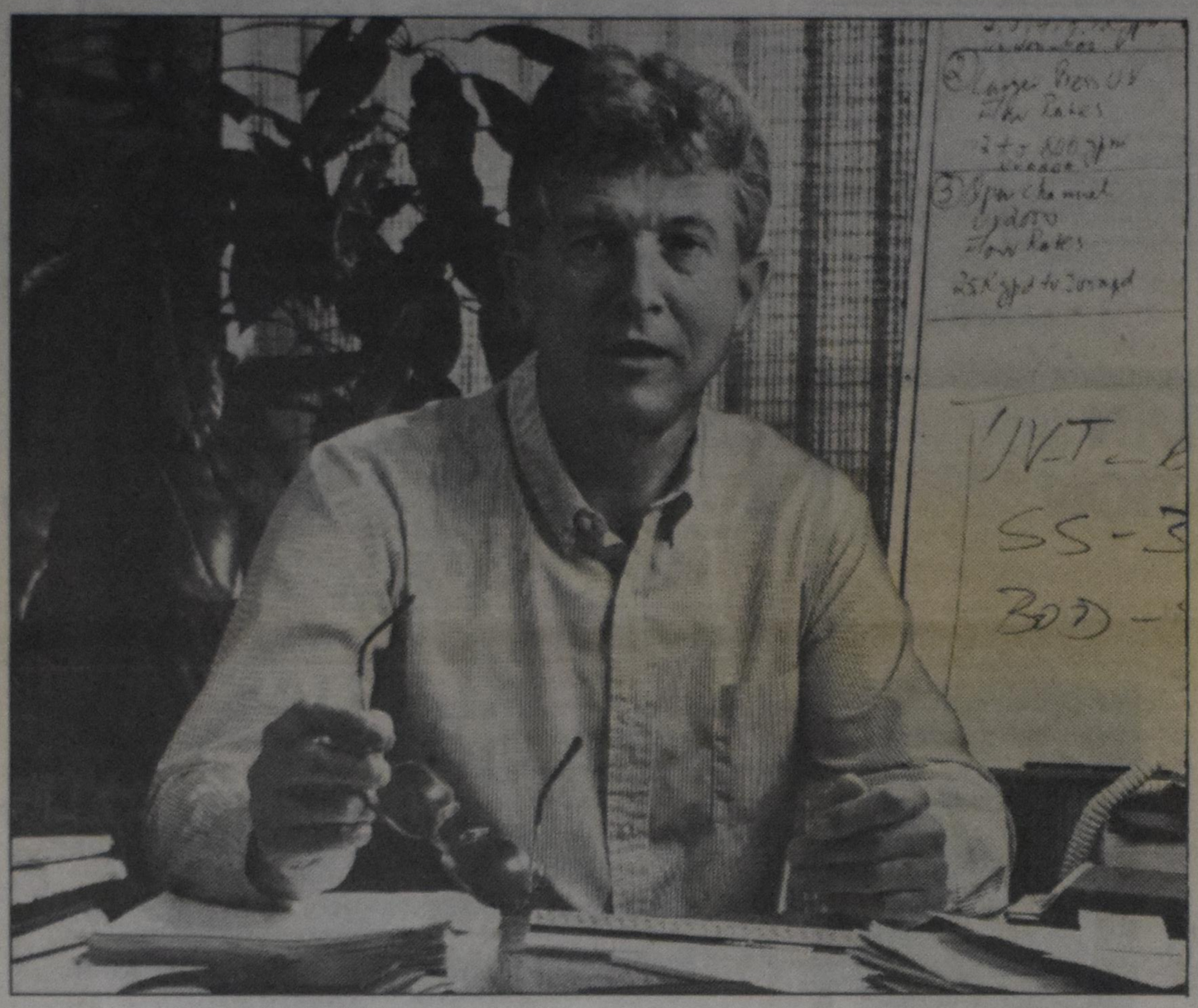
★★★★

Een Russisch ruimtevaartschip is verdwaald op een afstand van tien miljoen mijl van de aarde. Dat is verder weg dan iemand van ons ooit gefietst heeft. Er is in Moskou een rechtzaak aan de gang tegen mensen die nogal zwaar van hun positie profiteerden tijdens het Brezhnev tijdperk. De hele zaak heeft meer te maken met politiek dan met het eten van de trog, hetgeen, naar ik meen, niet beperkt is tot het Brezhnev tijdperk, noch tot Rusland. Het komt meer voor.

★★★★

We eindigen met een terugblik. Het beroepingswerk in onze kerk gaat nu met advertenties en konferenties en een hoop voorbereidende gesprekken. Vroeger was het heel gewoon dat dominees worstelden met een beroep. Dat schreven ze tenminste in de kerkbode. Vandaar dat een vroegere generatie kerknieuwsjournalisten de beroepingsberichten aanduidden als: de worstelaartjes. Als de kerkbode op het punt stond ter pers te gaan klonk er van de redaktie: "Zijn de worstelaartjes al naar de zetterij?" Misschien een idee voor de beroepingsrubriek in C.C.: "De wekelijkse worstelaarij."

Carl D. Tuyl is predikant van de First Christian Reformed Church in Kingston, Ont.



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H.J. (Hank) Vander Laan, Directeur, Trojan Technologies Inc., London, Ontario

"We begonnen tien jaar geleden met slechts twee mensen en een idee. We wisten toen al, dat de Verenigde Staten het belangrijkste afzetgebied voor ons zou worden.

"Wat ik zou willen zeggen tegen mensen zoals ik is: je zou wel eens aangenaam verrast kunnen worden — als je tenminste bereid bent om risico's te nemen — door de ontdekking, dat je best in de Verenigde Staten kunt concurreren, mits je je goed voorbereidt en er hard voor werkt.

" 'Free Trade' hangt veel af van het zelfvertrouwen van individuelen, zaken en organisaties. Ik geloof dat, als we dat zelfvertrouwen hebben, we met 'Free Trade' er wel bij zullen varen."

Canadezen maken zich nu klaar voor "Free Trade." De landelijke regering is bereid u te helpen.

Meer inlichtingen zijn beschikbaar aangaande het "Free Trade Agreement." U kunt 1-800-267-8527 kosteloos bellen, of schrijft u naar: External Affairs, DMTN, OTTAWA, ONTARIO K1A 0G2

Hon. John C. Crosbie, Minister for International Trade
L'honorable John C. Crosbie, ministre du Commerce exterieur

External Affairs Canada Affaires extérieures Canada

Canada

Dutch

De vierde evangelist: ketter of getuige? (2)

Was Johannes een ketter? Is de Christologie in zijn evangelie zo hoog en verheven dat de ogen van moderne mensen er door verblind dreigen te worden. En is het dusdanig anti-joods dat het gezicht op het hart van het evangelie er door verduisterd wordt?

Was Johannes een ketter of een getuige?

Natuurlijk kan de kerk niets schrappen uit de Bijbel. Ze kan dat niet, ze mag het niet en ze moet het ook niet doen. Zo eenvoudig laat het hermeneutische probleem zich niet tot een oplossing brengen. De kerk is niet gebaat bij ingrepen die het karakter dragen van het met harde hand doorhakken van moeilijk ontwarbare knopen, maar bij zorgvuldig en geduldig, minutieus en gedetailleerd, verantwoord en gedegen onderzoek van de verschillende Bijbelboeken.

Daarbij gaat het niet alleen om de theologische motieven, maar ook om de ontstaansgeschiedenis van die geschriften. In onze tijd is het besef sterker geworden dat er een nauwe samenhang bestaat tussen 'tekst' en 'context', tussen de woorden die opgetekend werden en de situatie waarin de schrijver leefde en werkte.

Op zoek naar de man en zijn gemeente

Na bijna twee eeuwen historisch-kritisch onderzoek van de Bijbel wordt elke exegeet van het evangelie van Johannes geconfronteerd met een welhaast onoverzienbare zee van literatuur. Talloze hypothesen spreken elkaar tegen en een eindeloze hoeveelheid opvattingen en meningen vergroten de verwarring. Een begrijpelijke reactie zou nu zijn om het evangelie te sluiten of de literatuur weg te gooien en de nieuw-testamentische wetenschap tot een onzinnig bedrijf te verklaren.

Hoeveel begrip men misschien ook voor een dergelijke handelwijze kan opbrengen, toch dient ze ernstig ontraden te worden aan een ieder die meer wil weten over de strekking van het vierde evangelie. Want ondanks alle tegengestelde opvattingen en daarmee samenhangende verwarring heeft zich in de loop van het onderzoek een 'trend' ontwikkeld die voor de hermeneutiek van het evangelie van Johannes van grote betekenis is geworden. Over die verheugende consensus tussen grote groepen geleerden vervolgens enkele korte opmerkingen.

Het Jodendom zoals we dat in het vierde evangelie ontmoeten, verschilt principieel van het veelkleurige Jodendom zoals dat vóór de ondergang van de tempel in 70 n. Chr. bestaan moet hebben. In het evangelie van Johannes wordt niets gezegd over Sadduceeen, Zeloten, schriftgeleerden, overpriesters en oudsten. De tegenstanders van Jezus worden 'de Joden' genoemd en een enkele keer aangeduid als Farizeeën. Wie de moeite neemt de teksten nauwkeurig met elkaar te vergelijken zal tot de conclusie komen dat voor Johannes de Joden en de Farizeeën identiek waren (vgl. Joh. 9:13-23).

In welke periode van de geschiedenis is een dergelijke situatie voorstelbaar? Vóór 70 n. Chr. bestond het Jodendom uit een groot aantal groepen en partijen — Farizeeën, Sadduceeen, Zeloten, Essenen, gemeente van Qumran, apocalyptici etc. Na de verwoesting van de tempel werd in de volgende decennia de farizeese richting leidinggevend binnen het Jodendom. Andere opvattingen werden naar de achtergrond geschoven en zelfs door de bede tegen de 'ketters' in het Achttiengebed buiten de orthodox-joodse gemeenschap geplaatst.

Anachronisme

Het bovenstaande leidt onvermijdelijk tot de conclusie dat het vierde evangelie anachronismen bevat. De auteur beschrijft niet zozeer de tegenstanders van Jezus zelf, maar hij projecteert de joodse tegenstanders van zichzelf en van zijn gemeente terug in de tijd van Jezus. Deze interpretatie wordt nog bevestigd door het feit dat het vierde evangelie niet minder dan driemaal vertelt dat de aanhangers van Jezus uit de synagoge gebannen zullen worden (Joh. 9:22; 12:42; 16:2).

In de tijd van Jezus is van een dergelijke excommunicatie nog geen sprake. Integendeel, hij bezoekt zelf trouw de synagoge (Luc. 4:16), leest er uit de Schriften en discussieert er met andere kenners van Schrift en traditie (vgl. ook Joh. 6:59). In ieder geval is het een anachronisme deze excommunicatie terug te projecteren in de tijd van Jezus.

In de nieuwtestamentische wetenschap is het op het ogenblik vrijwel algemeen aanvaard dat een dergelijke maatregel tegenover de christelijke gemeente genomen zal zijn in de tijd na 70 n. Chr. In die periode trachtte het farizeese Jodendom zich na de verschrikkingen van de ondergang van de tempel te consolideren en daarvoor was het noodzakelijk dat de grenzen scherp getrokken werden en voor andersdenkenden was om die reden geen plaats meer. In die conflictsituatie schreef de evangelist zijn boek ter verdediging en ter bemoediging. Het is een polemisch geschrift. Zonder enige twijfel het meest polemische van de vier evangeliën. De 'context', de situatie waarin hij schreef, liet geen andere toon toe.

Matteüs discussieerde nog met zijn joodse collegaschriftgeleerden in de synagoge over de juiste interpretatie van de teksten uit de Schrift. Hij was nog in staat hen te proberen te overtuigen dat Jezus Christus de vervulling van de oudtestamentische profetie was. Voor de schrijver van het vierde evangelie was dat niet meer mogelijk. De deur van de synagoge was voor hem en zijn gemeente hermetisch gesloten.

Het is dan ook geen toeval dat in dit evangelie enkele malen sprake is van 'vrees voor de Joden' (Joh. 20:19). Vermoedelijk was deze christelijke gemeente een kleine minderheid in een gebied waar het farizeese Jodendom veel te zeggen had. In dit verband denken sommige exegeten aan gebieden in het Overjordaanse of ten noord-oosten van de Golan.

Getuige

Het evangelie van Johannes is geen tijdloos gnostisch geschrift, maar een tijdgebonden polemisch boekwerk. Ter verdediging van het unieke karakter van Jezus' gezonden-zijn gaat de auteur heel ver in zijn identificatie van de Zoon met God de Vader. Terwijl Marcus alleen maar spreekt over Jezus uit Nazaret in Galilea en Matteüs en Lucas de relatie met Betlehem en daarmee met de oudtestamentische profetie alle nadruk geven, gaat de vierde evangelist nog een stap verder en wijst naar de hemel en naar de tijd vóór de schepping van de wereld als de oorsprong van Jezus. Voor hem speelt Betlehem geen enkele rol meer (vgl. Joh. 8:41-42).

Achteraf kan geconstateerd worden dat deze accentuering van Jezus als de pre-existente en unieke Zoon van God de kloof tussen Jodendom en Christendom zo breed gemaakt heeft dat het eeuwenlang onmogelijk bleek daarover een brug te slaan.

Uiteraard heeft de evangelist dit negatieve resultaat van zijn theologie niet beoogd. Hij trachtte de aanvallen van joodse zijde te pareren en tegelijkertijd ter bemoediging van zijn gemeente er geen twijfel over te laten bestaan dat Jezus op een unieke wijze gezonden was door God. Met dat doel beschouwde de evangelist zichzelf als een getuige van de waarheid. Hij stond voor de opgave mensen te sterken in hun geloof, die geen ooggetuigen waren geweest.

Hoe konden zij geloven zonder te zien? Zijn getuigenis maakte het mogelijk (vgl. Joh 20:29-31). Daartoe legde hij een verbinding met de figuur van "de geliefde leerling" (vgl. Joh. 19:35-37) en beklemtoonde in zijn evangelie meerdere malen het werk van "de Parakleet" (trooster, helper, bron van inspiratie etc. vgl. Joh. 14:16-17, 26; 15:26; 16:8-15).

Uit alles blijkt dat de evangelist niet de bedoeling heeft gehad een nauwkeurig historisch verslag te schrijven over het leven van Jezus. Dat betekent echter niet dat hij naar hartelust verhalen verzonnen heeft. Integendeel, het vermoeden lijkt gerechtvaardigd dat hij bouwt op stevige historische funderingen, maar vervolgens wordt alles door hem bewerkt vanuit zijn theologisch concept.

Zo wordt het verhaal over de reiniging van de tempel helemaal naar voren gehaald (Joh. 2:13-22) en wordt aan de beschrijving van de spijziging van de vijfduizend een uitvoerig en diepgaand gesprek in de synagoge te Kapernaüm toegevoegd waarin de werkelijke betekenis van dit verbazingwekkende gebeuren wordt toegelicht.

De context vormt de tekst. Een polemische situatie veroorzaakt een polemisch geschrift. Wij leven ten opzichte van de joodse traditie niet meer in een polemische situatie. Juist na alles wat er gebeurd is in deze eeuw is een totaal andere houding noodzakelijk. Het getuigenis van de vierde evangelist kan ons daarbij zelfs hinderen. Zoals hij het zei, kunnen wij het niet meer zeggen.

Maar we kunnen wel van hem leren dat waarlijk getuige-zijn het noodzakelijk maakt woorden te kiezen die antwoord geven op de situatie van de gemeente. We kunnen ook aan het vierde evangelie ontdekken dat het evangelie in mensentaal wordt weergegeven en doorgegeven. Licht en duisternis vormen daarin een onverbrekelijke eenheid.

Op deze eigenaardige wijze wordt de boodschap verder verteld. Steeds anders en nieuw, en daarin tegelijkertijd trouw aan de traditie. (Einde)

Overgenomen uit: Evangelisch Commentaar

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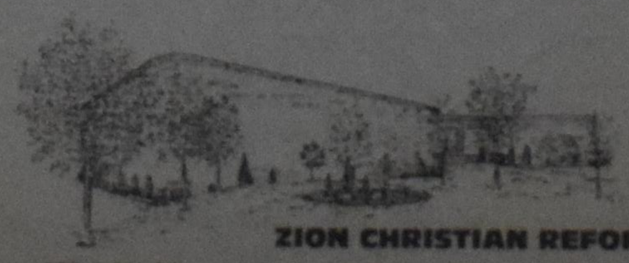

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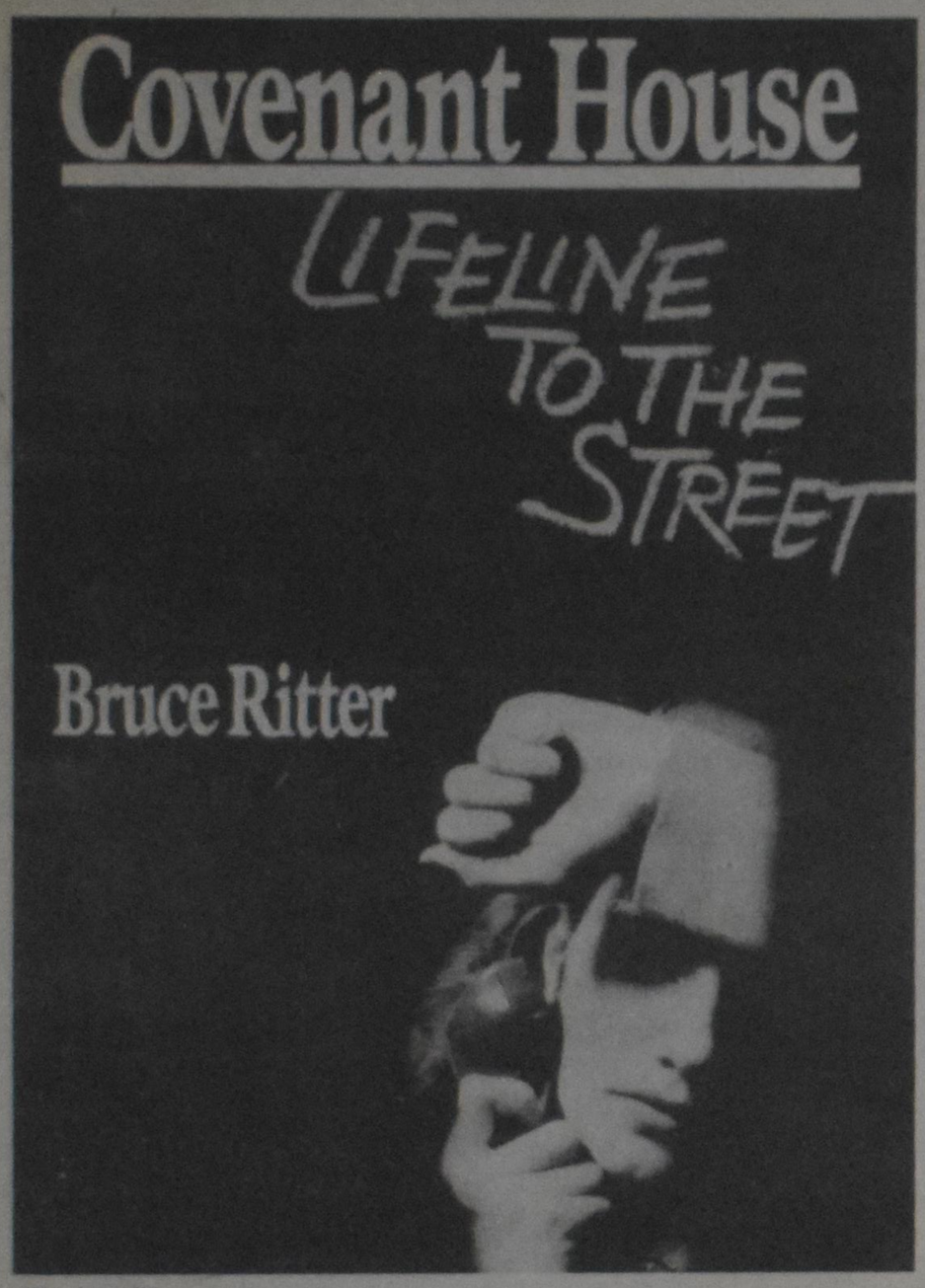

Modern life

The kids who are bought and sold

Covenant House, by Bruce Ritter. New York: Doubleday, 1987. Hardcover, 244 p., $23.95. Reviewed by Robert VanderVennen.

Covenant House is a shelter for teens which was started in New York City and has been duplicated in several other large cities. Any kid under 21 can come to Covenant House with no questions asked and receive lodging, food and love. No one is ever refused admittance. For many it is a matter of life and death.

The problem is that in cities like New York and Toronto — where there is now a Covenant House, too — younger teens who run away from a loveless home to a big city can only survive by the grace of the sex industry. They must rent their bodies for half-hour sex or for pornographic pictures. That often means selling themselves in bondage to pimps or institutions that make porn movies. It is a life of violence, drugs and degradation. Most of the kids end up in jail or dead.

From chaplaincy to slum

In May 1968, Father Bruce Ritter was challenged to leave a university chaplaincy and move to a slum apartment in New York City to be available to street kids. One bitter winter night at 2 a.m. six kids 16 and under knocked at his door and pleaded to sleep on his floor. The next day four more came. That was the start. Today Covenant House accepts 20,000 such kids each year. Only one-third of them are able to turn their lives around; the others die from drugs or violence, or end up in jail.

Ritter says, "These are not pretty kids. They do not tug at your heartstrings. They do not make you feel good when you try to help them." But Ritter loves them and says they are good kids, some of them "really great kids."

Everyone ought to know the story of Covenant House. In 1976 it started a multi-service centre at Times Square in New York, the heart of the sex-for-sale industry. The centre is called, "Under 21." In starting it Ritter said, "It will be open 24 hours a day, seven days a week. It will offer no-questions-asked help to any kid who needs a bed, food, safety, a way out from a degrading lifestyle. Jobs and school too and medical help and just comforting and self-respect, so the kid who hangs out by the porno theatre next door won't have to make his living there anymore."

Our values are their problem

Ritter blames us all, all of society, for the sex industry. Our values permit and sustain the industry, which is largely controlled by organized crime. Greed and lust and mistaken attitudes about personal freedom lie at the root. Well-financed pressure groups worry more about the civil liberties of pimps and criminals than those of their victims. The sex industry is fueled by literally millions of customers, almost 100 per cent male. For the industry the kids are throw-away commodities. Like Joey, who was stabbed in a brutal, senseless murder. Ritter says, "I knew him pretty well. We liked each other a lot. I don't think Joey was a sinner, but sin killed him."

Ritter insists that they don't have rules for the kids who stay with them, but they have a "covenant." "You say to a kid, I'm really glad you're here. Don't go away. Please stay around. If you stay I'm going to do my best to love you and treat you with absolute respect, to care about you. If you can, care about me, treat me the same way. That's what a covenant means. Kids understand that right away."

"The vision of Covenant House is quite simply this. Kids should not be bought and sold. They should not be exploited. It should not be infinitely dangerous to be alone and homeless on the streets of our cities. There must be a place where they can all get help. And when they need it, before it is too late. And from people who love and respect them. With no strings. No questions asked. And in a place where nobody gets excluded. That's what 'Catholic' is supposed to mean."

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A New Creation

Renewal in Christ's Church

A report prepared for Classes Hamilton and Niagara of the Christian Reformed Church by "The Task Force for Renewal": Rev. Jack Quartel, Chairman
Rev. Richard Stienstra
Rev. Jack Vos, Reporter
Dr. Jack Zeyl

Note: The decision to appoint this taskforce was part of the classes' consideration of the issue of CRC members participating in Koinonia-Cursillo.

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Friends of God

Wayne Brouwer

Children (1)

"The promise is for you and your children ..." **(Acts 2:39)**

Children are special.

In 1983, the Prince and Princess of Wales were on a royal tour "down under." Walking freely among the crowds in South Australia, Princess Diana stopped to chat with a group of children. She patted a young boy on his head, and asked him mischievously, "Why aren't you at school today?"

"I was sent home," he replied, "because I've got head lice!"

Children are special!

In 1980, Richard and Helen Exley of Ontario published a delightful little book of pictures and conversations simply entitled, *What Is a Baby?* Travelling across Canada, they had photographed babies, interviewed parents and collected snapshots of the youngest citizens in the country.

And what did they find? Well, Pauline Jepson said, "A baby is someone who can stick out his tongue at people he doesn't like, and be told how cute he is!" Margaret Airns said her baby is "a clever boy because he's eaten the other half of the pudding you're scraping off the floor." Wilma Gerry was realistic: "A baby is a pain in the neck. A constant supply of dirty diapers and sticky clothes. A continuous demand for feeds. A reason to keep you awake when you'd rather sleep. Your baby, of course, not mine. Mine's perfect!"

But Frances Mary Marston summed it all up in a beautiful way. "A baby," she said, "is a small touch from the hand of God. A reassurance that there is some reason in the scheme of things. A baby is Life, of course."

Children, babies, are special.

Children and baptism

From the earliest ages of the Christian church, the babies of Christian parents were baptized. In recent centuries this practice has fallen on hard times and many today wonder if it's really proper to baptize children. Wouldn't it be better to wait till they grow up and then let them decide for themselves if they really wanted to be part of the Church? Wouldn't it be more meaningful to have baptism for those who make a personal choice, even if they've grown up in the church community?

Why do we baptize babies? Do we baptize the infants of Christian parents because it is clearly stated to do so in the Bible?

That would be nice, but unfortunately there is no such specific command in the New Testament. There are "household" baptisms, but arguments can be lined up pro and con till the discussion muddles into name-calling. Jesus called the children to himself and blessed them. But he didn't baptize them. Peter talks about a promise to believers and children, yet there is no specific record that he baptized any infants on Pentecost Sunday. The Apostle Paul talks about "holy children" of even a single believing parent in I Corinthians 7:14, and compares baptism to circumcision (Col. 2:11-12). Taken together a theological decision might be made.

But still, we lack the direct command of God to baptize children of Christian parents. Is there more to be said?

Join me again next week for further reflections.

Wayne Brouwer is a pastor at First Christian Reformed Church in London, Ont.